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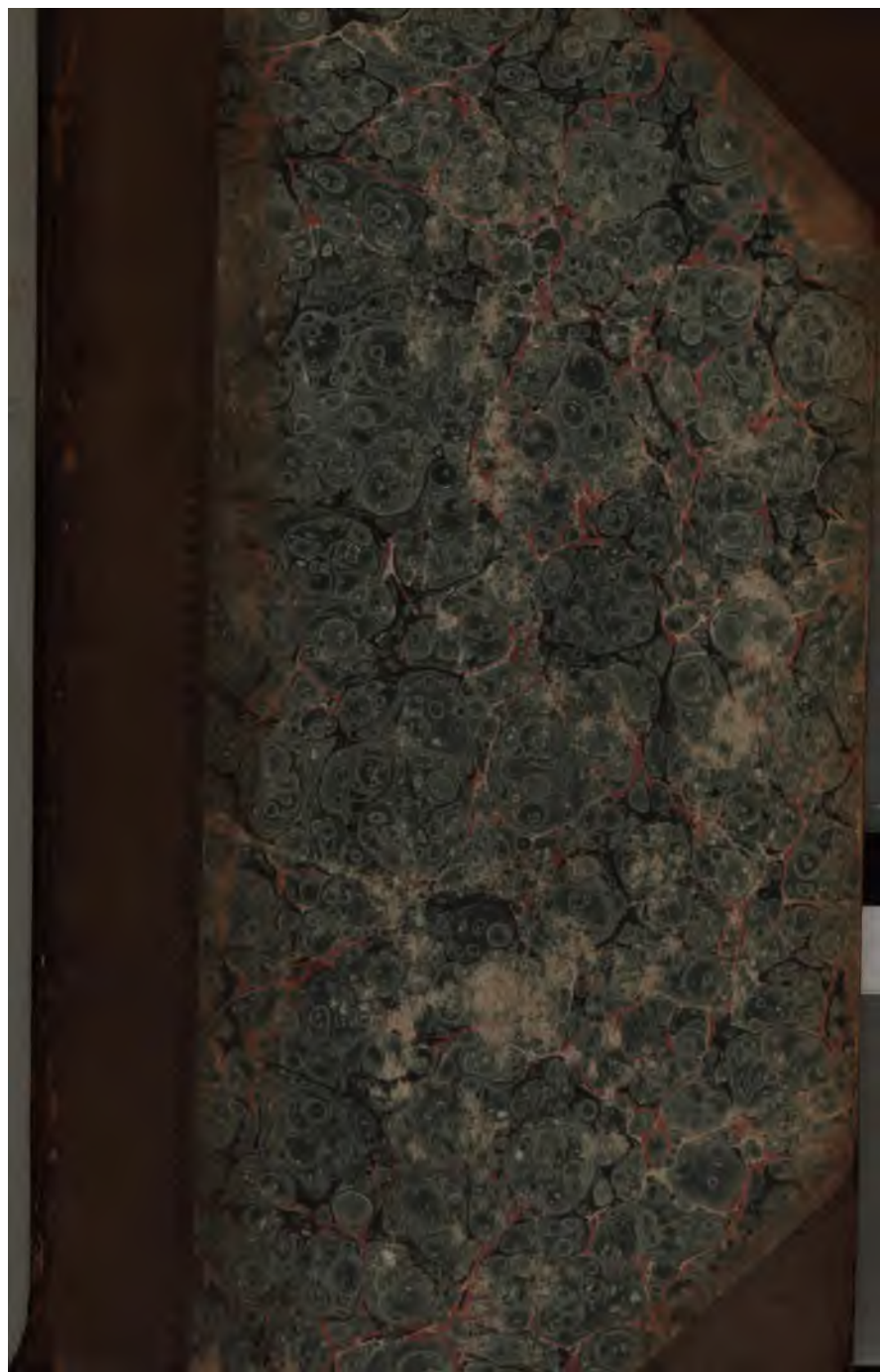
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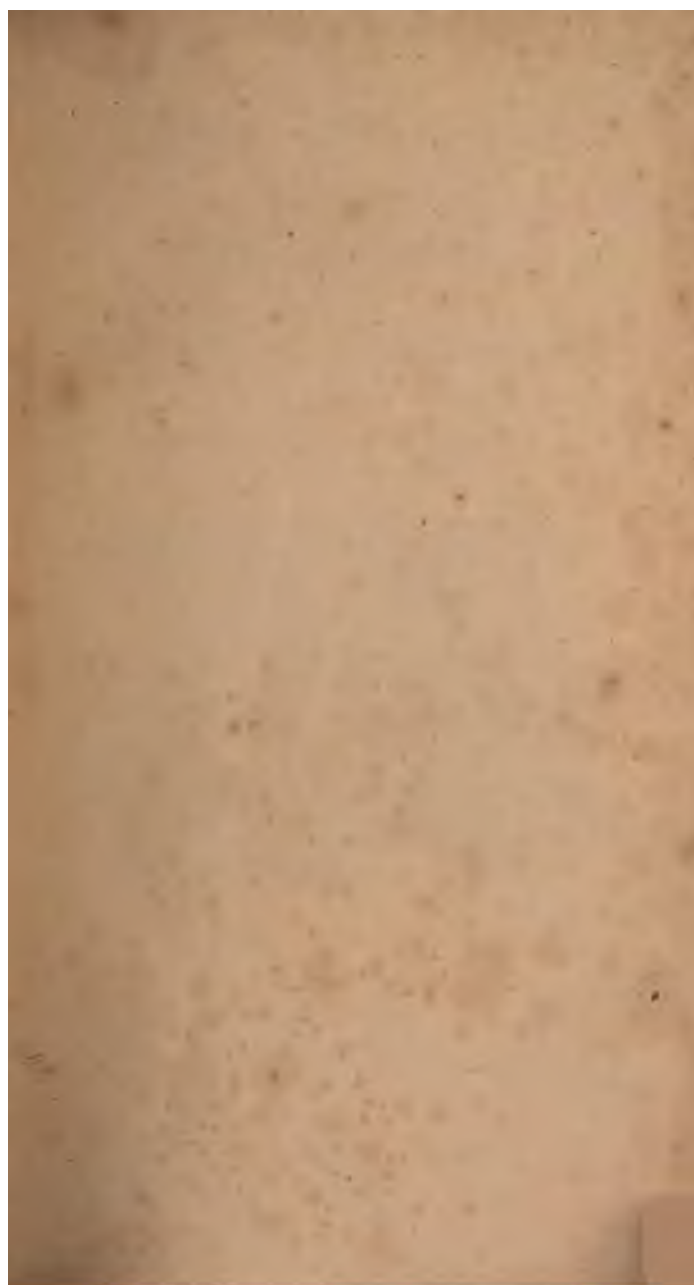


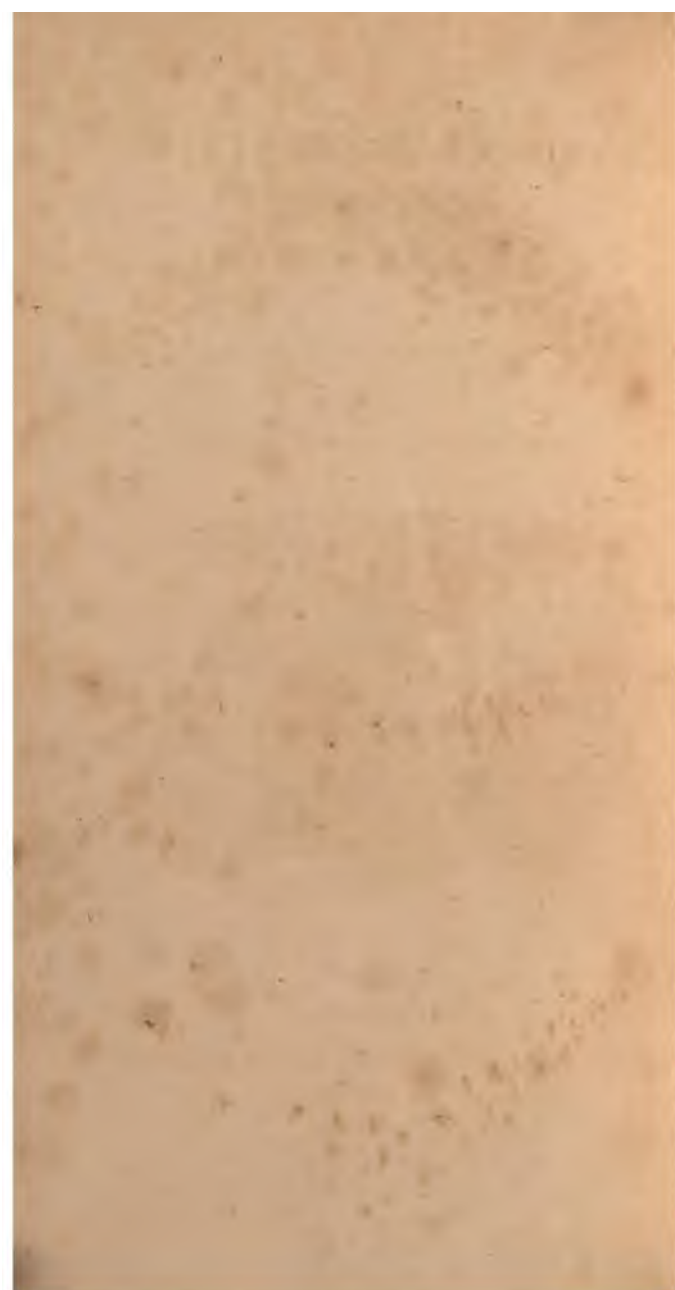
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SHORT MEMORIALS

OF THE

LORD'S GOODNESS.

ALSO

ON THE POWER AND GRACE OF THE HOLY SPIRIT,

AND

SERIOUS THOUGHTS FOR THE AGED.



LONDON :

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TO THE

REV. THOMAS T. BIDDULPH.

THE following short narratives having been in circulation for some years past, as single Tracts, it was suggested, that it might be expedient to comprise the Series in a connected form. The request is now complied with, and the Author begs permission to dedicate the little volume to you, not merely as an humble tribute of affectionate respect and regard; but, more especially, in grateful MEMORIAL of the LORD'S GOODNESS, for blessings running

parallel with eternity, through means of a ministry, exhibiting “the FATHER’S Everlasting Love; the Atonement, Righteousness, and complete Salvation of the SON; the regenerating influence of the ETERNAL SPIRIT; with the operations and enjoyments of a purifying FAITH;—a ministry which has a *character*, so peculiarly its own, in encouraging and assisting a diligent search into the exhaustless mine of the sacred SCRIPTURES, by the reader being habitually led to consider, that as every word is of divine inspiration, so every word of the blessed BIBLE is worthy of notice and regard.

The great HEAD of the CHURCH oftentimes accomplishes His gracious designs, by means of the most feeble instruments; and should he vouchsafe his blessing on this humble attempt to illustrate the glories of redemption, and the mysteries of Divine Providence, by directing the attention of any individual believer more

to the comforting truths of the Gospel ; or to guide one unawakened mind to the only way of salvation, through a crucified and ascended SAVIOUR ; to him, from whom cometh all the power, be ascribed all the praise, and all the glory, now and for ever.

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OLD GABRIEL.

"Blessed is the people that know the joyful sound : they shall walk, O Lord, in the light of thy countenance.

"In thy name shall they rejoice all the day, and in thy righteousness shall they be exalted."—PSALM lxxxix. 15, 16.

OLD GABRIEL.

“Thy statutes have been my songs in the house of my pilgrimage.”—PSALM cxix. 54.

“Because thy loving kindness is better than life, my lips shall praise thee.”—PSALM lxxiii. 3.

OLD GABRIEL lived and died near Tunbridge, in the county of Kent. His experience furnishes an encouraging and delightful testimony of the blessing secured to all who read the blessed Bible with the same earnest, unceasing supplications for the teaching and influence of the Holy Spirit. Every page treats more or less of our Lord and Saviour Jesus Christ, and what he said unto his disciples when on earth, he says to us now, “Search the Scriptures, for they are they which testify of *me*.” (John v. 39.) This is what is meant by *searching* the Scriptures, to

examine carefully, and compare diligently one part with another, (1 Cor. xi. 3;) [(for which purpose the marginal references afford great facility;) “and the more evident it will appear that its harmony is an unbroken golden thread; that every part, like the stones in an arch, supports and receives support from the rest, and that they unitedly constitute one grand and glorious whole.”

Gabriel was always a regular reader of the Bible, and a constant *church-goer*; but when he had reached his fortieth year he was as ignorant of “the way of salvation,” by faith in a crucified Saviour, as any one born in a heathen land. Gabriel knew not, (and hundreds in this our land, who call themselves Christians, know it not either,) “that except the *outward* call of the word of God is accompanied with the *inward* call of the Spirit, it profiteth nothing, though we may read and hear it from one year’s end to another.” He was, therefore, ignorant that the *fall* had left him *helpless and hopeless* in himself, as to life and salvation. (See Gen. ii. iii.) “In the day thou eatest thereof, thou shalt surely die”—death *temporal, spiritual, and eternal*.

When darkness was upon the face of the deep,

“ the Spirit of God moved upon the face of the waters, and God said ‘ Let there be light ;’ and there was light !” and it is the glorious, blessed work of the Spirit of grace, to bring the *blind* by a way that they knew not, and to rend the veil of unbelief from top to bottom. (Gen. i. 1, 2 ; Isaiah xlii. 16 ; xxv. 6.) When the bright beams of *his* light had shone into Gabriel’s soul, and “ his understanding was opened to understand the Scriptures,” oh ! with what new eyes did he read them ! They were anointed with the heavenly *eye-salve*, and he now saw that the meaning and end of the whole Bible, from Genesis to Revelation, is to show man his need of a Saviour, and to reveal that Saviour to him — “ *Him* first, *him* last, *him* midst, and without end.” (Compare Rev. iii. 18 ; 2 Cor. iv. 4, 6.)

Gabriel once told a visitor, “ he never took his Bible into his hand without praying for the teaching of the Spirit, and that he might have a rich store of Scripture in his memory, and that his *memory of Scripture might be spared him as long as he lived.*” This prayer, so truly for the glory of God, was most remarkably answered. [“ Prayer, like Jonathan’s bow, returns not empty.” “ Delight thyself in the Lord, and he shall give thee the *desires* of thine heart. If ye

shall ask any thing in my name, I will do it." Psalm xxxvii. 4; John xiv. 14.] "The days of the years of the pilgrimage" of this venerable saint were ninety-five, when he came down to the grave as a shock of corn cometh in in its season. (Job v. 26.) For upwards of five years, he was almost entirely blind and deaf, and could neither see to read the word of God himself, nor hear others read it to him. His earnest petitions, presented by our Advocate with the Father, had "come up for a memorial," and their *answers* descended "as showers of the early and latter rain," (1 John ii. 1; Acts x. iv.; Joel ii. 23.) He had prayed that his memory might be strengthened and sanctified; and, like the *golden pot*, wherein the manna was laid up, (Heb. ix. 4,) *it* retained only *heavenly* things; though quite *childish* as to all earthly concerns, he could repeat whole passages from the Scriptures and apply them accurately. The praises of his redeeming God were ever on his lips. From his excessive deafness, he did not hear the entrance of any one into his cottage, which, cheered and enlightened by the presence of the King of kings, was oftentimes made to him *the gate of heaven*. (Gen. xxviii. 17.) When sitting alone for hours he was frequently overheard, as

if holding almost uninterrupted communion with his Saviour, either addressing him by ejaculatory prayer, or in repeating the “precious promises!”

One morning, the attention of a friend was arrested by hearing the following conversation *with himself*. “I am helpless, very helpless, but not too helpless for the Lord. He’s the physician for the sick. Oh! he is a glorious king! He came down, not for us to teach him, but to teach us. Doesn’t he say, ‘they shall all be taught of me.’ (John vi. 45.) Happy children! Christ Jesus came to teach us, and his teaching is not over here—he’s teaching and leading in heaven. (Rev. xii. 17.) Christ Jesus will not be a *piece of a Saviour—a whole*—and he *is* willing to save—Oh, he’s fond of saving, very fond, and he saves for his own name’s sake. (Psalm xxiii. 3.) He says, ‘I will never leave thee, nor forsake thee,’ Heb. xiii. 5,)—that’s my strong hold. ‘God is his own interpreter, and he will make it plain’—to us? Yes, to us! Well, I have many times said, ‘May I call thee *my* Lord and *my* God?’ I thought it many times; but he has many more times said, ‘I am thy God, I have led thee out of Egypt.’ (Psalm lxxxi. 10.) But oh, this evil inbred

nature and the devil ! Salvation is not of works—grace, grace, grace, (Zech. iv. 7.) He is the same Lord, same God, same Saviour, same teacher, as he was to Abraham. Abraham's alive, and so shall I be alive ! Have you been alone this morning ? What do I mean by being alone ? I haven't been alone—my Lord has been speaking : he speaks many times to me, and tells me he loves me. Oh, never alone, never alone, (Jer. xxxi. 3 ; Matt. xxviii. 20.) Forty years ago, the first thing he said to me was, ' Look unto *me*,' (Isaiah xlv. 22 ;) and now still this morning he has just been saying over again, ' Look unto *me*.' He is all power—all love. Worthy is the Lamb—worthy, *double* worthy. I wish more strength ; but I know he has given all I have : he could take away all my senses—yes, and *so he will*, and then I shall be in glory ! Oh, he is a glorious king !”

On another occasion, he appeared to have been suffering distress from some cause, and was thus comforting himself : “ But what does the Lord say unto me ? He says, ‘ *my* grace is sufficient for thee.’ (2 Cor. xii. 9.) Sufficient for *thee* ? then it must be sufficient for *me*.”

The perplexities and troubles of the Christian, be they *outward* or *inward*, would be

greatly lessened by simply adopting Gabriel's plan; to seek out the promises *suited* to their case, and turn them into prayer. This silences unbelief, strengthens faith, encourages the 'patience of hope in waiting upon God for the fulfilment.'" Leighton counsels all, who are suffering from disquietude, to repeat again and again in the spirit of supplication, (Ps. xlii. 5,) "Why art thou cast down, O my soul; and why art thou disquieted within me? Hope thou in God, for I shall yet praise him for the help of his countenance;" and we read, that during those seasons, when Luther was placed in the greatest difficulties, his resource was, "Come, let us sing the forty-sixth Psalm!"

One day, Gabriel was sent for to visit a gentleman who resided near his cottage, and on being told (after seating himself in the kitchen,) that he was to be conducted into the sitting-room, whilst groping his way with his stick along the passage, he remarked, "What will the neighbours say to hear of Gabriel in the parlour? But what has the Lord done for him? He has taken him from the dunghill, and set him among princes!" (1 Sam. ii. 8.) Some years before, being deprived of sight, he had considered it his duty to reprove the daughters

of his landlord for want of suitability in their dress, which had so much excited the father's displeasure, as to cause him to say, "That remark should not be repeated," meaning the reprover should provide himself with other quarters. Gabriel replied, with much simplicity, "he did not know how that might be, *as he had not asked the Lord about it.*" But that house was the appointed bounds of his habitation, for he continued under the same roof till he died. (Acts xvii. 26.)

As David did, Gabriel in 'the night watches' remembered his adorable Saviour upon *his* bed, and meditated on all his works; for oftentimes, during the silent hours of night, the neighbours heard the voice of prayer and praise in his humble dwelling! (Psalm lxiii. 6.) ("The voice of rejoicing and salvation is in the tabernacles of the righteous," Psalm cxviii. 15.) And on getting up in the morning, the aged saint was always overheard, asking for strength and assistance to get through the labour and fatigue of dressing himself. The above little incidents are a practical comment on these scriptures: "In him we live and move and have our being: In *all* thy ways acknowledge him, and he shall direct thy paths: Be careful for nothing, but in

every thing, by prayer and supplication with thanksgiving, let your requests be made known unto God." (Acts xvii. 28; Prov. iii. 6; Philip. iv. 6.) O that the Holy Spirit might teach *us* also, thus to honour God, with all our confidence as the hearer and answer of prayer,— "the better half of all our work below, and that which makes the other half go better on!" The *prayer* we mean, leads to the neglect of no duty, but to the furtherance of all. *On thee do I wait all the day*, saith the royal Psalmist, (Ps. xxv. 5;) *it is the lifting up of the heart* continually for the supplies of grace and strength our circumstances may require, because the Lord is at our right hand, and he is, as he says, *always* with us. (Ps. xvi. 8; Matt. xxviii. 20.) To live thus in the spirit of supplication, can alone preserve the enjoyment of every privilege, keep us faithful in duty, or carry us through trial and temptation, and enable us to do *worldly* things with a *spiritual* mind: it is this *shield* from sin which makes Satan *tremble*, whilst it proves the "joy and the rejoicing of the believer's heart." (Jer. xv. 16.) When through preserving mercy he awakes in the morning, he will therefore earnestly pray that the *presence* of his Lord and Saviour *may go up with him*

all the day, that whether “sitting in the house, or walking by the way,” or however occupied, he may be enabled to realize, *surely the Lord is in this place!* (Ex. xxxiii. 15; Gen. xxviii. 16.)

The reason we receive so little, is because we ask so little; God’s promises, like his grace, are without bounds; “we are not straitened in him, but we are straitened in ourselves.” Like the stars, that bespangle the beautiful heavens over our heads, they are scattered through the blessed Bible in countless multitude and glory: they are all yea and amen in Christ Jesus; he has fulfilled their condition by his *death* and *obedience*. (2 Cor. i. 20.) “Every promise has the sign of the *cross* and the *crown engraven* on it: Christ paid down its price on the cross, and now exalted to the throne of his glory, he is able to fulfil it to the uttermost. O what sweet hours does that heart enjoy, that loves Christ for all he has done, and trusts him for all he has promised.”

“What various hindrances we meet
In coming to a mercy-seat!
Yet who that knows the worth of pray’r,
But wishes to be often there!

Pray'r makes the dark'ned cloud withdraw,
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COWPER.

The time drew nigh that Israel must die, (Gen. xlvii. 19;) and a few months before Gabriel exchanged the throne of glory, he addressed a friend who visited him, in the following broken sentences. "Keep nothing back from Christ; remember he has said, 'my grace is sufficient for thee.' Don't forget, that you can do *nothing* yourself, but *all* things through Christ strengthening you!" (John xv. 5; Philip. iv. 13.) He broke out repeatedly in great joy. On being asked, if he felt afraid of death? he replied, "afraid of death? O no; why should I? I am going to *glory*, to be ever with the Lord! I am quite willing to go—*willing*—'he has made me willing in the day of his power.' I desire to depart and be with the Lord, which is far better. (Ps. cx. 3; Philip. i. 23.) I shall go to my Father; so I am a King's son! the Lord won't shut me out—no, no; he has *redeemed* me, *saved* me, *washed* me in the blood of the Lamb, all glory be to his name! I like good people, those the

Lord has made good: he must make them if they are so. I like those that *desire* to be made good, the desire is from the Lord and looks well. Let them come to Christ; he makes them come—he seeks and saves, glory be to his name! ‘*It is finished,*’ said my Saviour on the cross—there’s a word of joy for my heart—*finished, finished* quite—it is all his work, to him be all the glory! Let us hope to meet in heaven; there will be goodly company in heaven. O what joy to be there! It will not be long before I get to my Father’s kingdom—joy, peace and glory for evermore. Oh! that you may all know Jesus as *your* Saviour, and say with Thomas, *my* Lord, and *my* God. (John xx. 28.) *I am so willing to go!* Blessed be God, he has made me willing. I am a sinner, a vile one, but I have pardon by the blood of Jesus, blessed be his name.”

The above sentences were all expressed with great animation; the countenance of the aged saint was beaming with joy, and an almost triumphant smile constantly played over his features. It may be well to remark here, that such bright and triumphant manifestations are vouchsafed comparatively to few of God’s children: *But in me ye shall have peace,* (John

xvi. 33,) is the gracious assurance to *all* who apply for it, and may it be our earnest, unceasing petition at "the throne of grace," that *this* may be our blessed experience, when "the swellings of Jordan" are in our view; that as Simeon of old, we may also be enabled to say, "Lord, now lettest thou thy servant depart in *peace*, for mine eyes have seen thy salvation." (Luke ii. 29.) "He will swallow up death in victory! And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us; we have waited for him, we will be glad, and rejoice in his salvation." (Isa. xxv. 8, 9.) Yes, "*if hid in the cleft of the rock*," we may safely leave our death and all circumstances attending it, with him who has taken away "sin, the sting of death,"—and who has the keys of *it* and of hell. (Ex. xxxii. 22; 1 Corinth. xv. 55; Rev. i. 18.) "Lord! *when* thou wilt, *where* thou wilt, *how* thou wilt!"

O could a countless multitude address us from the glory in which they are *enthroned*, who were all their life-time subject to bondage, through fear of death, (Heb. ii. 15;) they would tell us, how a gracious God disappointed their fears, and exceeded their hopes; that *dying grace* was given for dying moments; that they

found the dark valley all *light*, and an abundant entrance ministered unto them into the everlasting kingdom of our Lord and Saviour Jesus Christ. (1 Pet. i. 11.) It has been said, (and it is well said,) "Let us pray daily, that when the messengers of sickness and of death are saying unto us, '*Behold I come quickly!*' that we may be enabled to say, with that holy peace and serenity which faith in a crucified Saviour can alone bestow, '*Even so, come, Lord Jesus,*'" (Rev. xxii. 20.)

"Forgive the song that falls so low
Beneath the gratitude I owe!
It *means* thy praise, however poor,
An angel's song can do no more."

OLNEY.

My dear fellow-sinner, into whose hands this Tract may fall, have you *felt* what the Word of God declares of all mankind, and therefore *you* are among the number—"All have sinned, and come short of the glory of God: there is none that doeth good, no, not one: the imagination of man's heart is evil from his youth; and the wages of sin is death?" (Romans iii. 23, 12; Gen. viii. 21; Romans vi. 23.) Perhaps *you* also are sitting by the way-side, (Luke

xviii. 35,) in regular attendance on the public and private means of grace, but till this very moment you may have been ignorant of the danger of your *spiritual* state; you may know nothing of the *fallen* heart's vileness and depravity; of Christ's all-sufficiency and glory; that his blood and righteousness are your alone ground of hope for pardon and acceptance with God; and that the Holy Spirit only can convert the heart to him. (Jer. xxiii. 6; 1 John i. 7; Ephes. i. 6; John iii. 5.) As an eminent minister of Christ remarks, "Did salvation stop here, only to deliver us from hell, *we had carried hell still with us*, had not God made provision, by the grace and power of the Holy Spirit, for our restoration to the image of his Son." (Rom. viii. 29.) May you be brought in *self-despair* to-day to the foot of the cross. O dwell not on the dunghill of sin and unbelief when the gates of the palace are set open! "Jesus ready stands to save you," and *prayer* is the golden key that unlocks all the treasures of his grace, and love, and power.

"If you ask any thing in my name, I will do it; open your mouth wide and I will fill it." (John xiv. 14; Ps. lxxx. 10.) My son, or my daughter, give *me* thine heart, is the compas-

sionate Saviour's gracious invitation. (Prov. xxiii. 26.) (We must turn all his demands into petitions :) Beseech him to *take* it, for you cannot *give* it; to sanctify it by his Spirit, to fill it with his presence, that you may live to his glory. We pray God, that every reader may in heart and affection rise and dwell where Christ dwells; that conformity to his image, in *desire* and *purpose* and *aim*, may be formed in them, as an *earnest* of their dwelling with him in glory! Amen and Amen.

CATHERINE RADDEN.

“ That they may see, and know, and consider, and understand together, that the *hand* of the Lord hath done this.”

ISAIAH xli. 20.

CATHERINE RADDEN.

PART I.

“Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me.”—PSALM i. 15.

“Bread shall be given him; his waters shall be sure.”

ISAIAH xxxiii. 16.

CATHERINE RADDEN was born in Scotland, and had shared in the blessings which a gracious Providence has so peculiarly vouchsafed to her native country, in furnishing the poorest with the means and opportunity of learning to read the Bible, and of having a Bible to read. It pleased the Holy Spirit also to enlighten her mind; and from a child she had known the Scriptures, which are able to make us wise unto salvation, by faith in Christ Jesus; (2 Tim. iii. 15.) And there is salvation in none other! She

of his landlord for want of suitability in their dress, which had so much excited the father's displeasure, as to cause him to say, "That remark should not be repeated," meaning the reprover should provide himself with other quarters. Gabriel replied, with much simplicity, "he did not know how that might be, *as he had not asked the Lord about it.*" But that house was the appointed bounds of his habitation, for he continued under the same roof till he died. (Acts xvii. 26.)

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Lord has made good: he must make them if they are so. I like those that *desire* to be made good, the desire is from the Lord and looks well. Let them come to Christ; he makes them come—he seeks and saves, glory be to his name! ‘*It is finished,*’ said my Saviour on the cross—there’s a word of joy for my heart—*finished, finished* quite—it is all his work, to him be all the glory! Let us hope to meet in heaven; there will be goodly company in heaven. O what joy to be there! It will not be long before I get to my Father’s kingdom—joy, peace and glory for evermore. Oh! that you may all know Jesus as *your* Saviour, and say with Thomas, *my* Lord, and *my* God. (John xx. 28.) *I am so willing to go!* Blessed be God, he has made me willing. I am a sinner, a vile one, but I have pardon by the blood of Jesus, blessed be his name.”

The above sentences were all expressed with great animation; the countenance of the aged saint was beaming with joy, and an almost triumphant smile constantly played over his features. It may be well to remark here, that such bright and triumphant manifestations are vouchsafed comparatively to few of God’s children: *But in me ye shall have peace,* (John

xvi. 33,) is the gracious assurance to *all* who apply for it, and may it be our earnest, unceasing petition at “the throne of grace,” that *this* may be our blessed experience, when “the swellings of Jordan” are in our view; that as Simeon of old, we may also be enabled to say, “Lord, now lettest thou thy servant depart in *peace*, for mine eyes have seen thy salvation.” (Luke ii. 29.) “He will swallow up death in victory! And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us; we have waited for him, we will be glad, and rejoice in his salvation.” (Isa. xxv. 8, 9.) Yes, “*if hid in the cleft of the rock*,” we may safely leave our death and all circumstances attending it, with him who has taken away “sin, the sting of death,”—and who has the keys of *it* and of hell. (Ex. xxxii. 22; 1 Corinth. xv. 55; Rev. i. 18.) “Lord! *when* thou wilt, *where* thou wilt, *how* thou wilt!”

O could a countless multitude address us from the glory in which they are *enthroned*, who were all their life-time subject to bondage, through fear of death, (Heb. ii. 15;) they would tell us, how a gracious God disappointed their fears, and exceeded their hopes; that *dying grace* was given for dying moments; that they

found the dark valley all *light*, and an abundant entrance ministered unto them into the everlasting kingdom of our Lord and Saviour Jesus Christ. (1 Pet. i. 11.) It has been said, (and it is well said,) "Let us pray daily, that when the messengers of sickness and of death are saying unto us, '*Behold I come quickly!*' that we may be enabled to say, with that holy peace and serenity which faith in a crucified Saviour can alone bestow, '*Even so, come, Lord Jesus,*'" (Rev. xxii. 20.)

"Forgive the song that falls so low
Beneath the gratitude I owe!
It *means* thy praise, however poor,
An angel's song can do no more."

OLNEY.

My dear fellow-sinner, into whose hands this Tract may fall, have you *felt* what the Word of God declares of all mankind, and therefore *you* are among the number—"All have sinned, and come short of the glory of God: there is none that doeth good, no, not one: the imagination of man's heart is evil from his youth; and the wages of sin is death?" (Romans iii. 23, 12; Gen. viii. 21; Romans vi. 23.) Perhaps *you* also are sitting by the way-side, (Luke

xviii. 35,) in regular attendance on the public and private means of grace, but till this very moment you may have been ignorant of the danger of your *spiritual* state; you may know nothing of the *fallen* heart's vileness and depravity; of Christ's all-sufficiency and glory; that his blood and righteousness are your alone ground of hope for pardon and acceptance with God; and that the Holy Spirit only can convert the heart to him. (Jer. xxiii. 6; 1 John i. 7; Ephes. i. 6; John iii. 5.) As an eminent minister of Christ remarks, "Did salvation stop here, only to deliver us from hell, *we had carried hell still with us*, had not God made provision, by the grace and power of the Holy Spirit, for our restoration to the image of his Son." (Rom. viii. 29.) May you be brought in *self-despair* to-day to the foot of the cross. O dwell not on the dunghill of sin and unbelief when the gates of the palace are set open! "Jesus ready stands to save you," and *prayer* is the golden key that unlocks all the treasures of his grace, and love, and power.

"If you ask any thing in my name, I will do it; open your mouth wide and I will fill it." (John xiv. 14; Ps. lxxx. 10.) My son, or my daughter, give *me* thine heart, is the compas-

sionate Saviour's gracious invitation. (Prov. xxiii. 26.) (We must turn all his demands into petitions:) Beseech him to *take* it, for you cannot *give* it; to sanctify it by his Spirit, to fill it with his presence, that you may live to his glory. We pray God, that every reader may in heart and affection rise and dwell where Christ dwells; that conformity to his image, in *desire* and *purpose* and *aim*, may be formed in them, as an *earnest* of their dwelling with him in glory! Amen and Amen.

CATHERINE RADDEN.

“ That they may see, and know, and consider, and understand together, that the *hand* of the Lord hath done this.”

ISAIAH xli. 20.

CATHERINE RADDEN.

PART I.

“Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me.”—PSALM i. 15.

“Bread shall be given him; his waters shall be sure.”

ISAIAH xxxiii. 16.

CATHERINE RADDEN was born in Scotland, and had shared in the blessings which a gracious Providence has so peculiarly vouchsafed to her native country, in furnishing the poorest with the means and opportunity of learning to read the Bible, and of having a Bible to read. It pleased the Holy Spirit also to enlighten her mind; and from a child she had known the Scriptures, which are able to make us wise unto salvation, by faith in Christ Jesus; (2 Tim. iii. 15.) And there is salvation in none other! She

was brought, through distinguishing mercy, to know and believe, that Christ suffered, the just for the unjust, that he might bring us to God, (1 Pet. iii. 18;) that he came to redeem his people from everlasting destruction in hell, by taking upon himself the curse in their stead, (Gal. iii. 13;) and that he who has *redeemed* them by his blood, will *sanctify* them freely by the power of his Spirit; giving them a *capacity* to serve him upon earth, and a *meetness* for eternal glory, (Col. i. 12.) "The preparation of the heart is from the Lord," in its beginning and in its end; but it is in the use of the appointed means, that we can hope for his blessing: we cannot reasonably look for *that* blessing, where it has not been sought; nor expect the harvest, where the seed has not been sown. But Catherine had been the child of many prayers; her father's house was a Bethel—the God of all the families of the earth (Jer. xxxi. 1) was there daily worshipped in spirit and in truth, in *secret* and around the family altar; and, both by precept and example, were their children brought up "in the nurture and admonition of the Lord." These words were sweeter than the sounds of heavenly melody, to their earnest, anxious minds — "All power is given unto me, in heaven and

in earth ;” and earnestly did they beseech the Lord of life and glory, that *theirs* might be put among the sons and daughters of the Lord Almighty, (2 Cor. vi. 18 ;) that they might be born from above, and become, indeed, “dead unto sin, but alive unto God.”

And on what solid ground does faith rest?—“Christ, the covenant of his people ;” (Isa. xlii. 6 :) he has not only *purchased* all its blessings, but he is the *disposer* and dispenser of them ; therefore, the *praying* soul goes for the supply of *all* its need to that blessed hand, into which the Father hath given all things ; (John iii. 35.) “If God hath mercy on us, he will bring us to see that we have *nothing*, that he may bring us to Christ for *every* thing.”

This family consisted of one son, and two daughters ; and the blessing of “the mighty God of Jacob” had peculiarly descended upon them : the characters of redeeming mercy were inscribed on their humble cottage—“This is my rest for ever : here will I dwell, for I have desired it.” (Ps. cxxxii. 14.) The Lord blessed all the household, as he did the house of Obededom, (2 Sam. vi. 11 :) he poured out his Spirit upon them, and the effects, as described so beautifully by Isaiah, (xliv. 5,) followed :

“One shall say, I am the Lord’s; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord,” &c. O! that it could be said of every heart, and of every dwelling, rich and poor, in our highly-favoured land, “*The Lord is there; I know them, that they will command their children, and their household after them, and they shall keep the way of the Lord;*” (Gen. xviii. 19.) Thrice blessed soul,—O happy family, on whom the Spirit of grace and supplication is poured,—for prayer is the *appointed channel* through which all the spiritual blessings treasured up in Christ Jesus, flow into the soul. Turn to the thirty-sixth chapter of Ezekiel; and after reading over the *cluster* of blessings promised from verse 25 to the end, we find it said in the 37th verse, “*Yet for all these things I will be inquired of by the house of Israel, to do it for them.*” Reader, dost thou pray?—You may have been *saying* prayers, as it is called, all your life; but as yet you may know nothing of *real* prayer, or the prayer of faith, which is the teaching of the Holy Spirit, (Rom. viii. 22,) (and the promise that he will teach us, “*is more precious than rubies.*”) “*They who live prayerless are Christ-*

less ;" but when the sinner is brought in *self-despair*, to the foot of the cross, and to feel with the Apostle, "having nothing, yet possessing all things" in Christ our Glorious Head, and that out of "His fulness have we all received" (John i. 16) *justifying grace, sanctifying grace, saving grace*, all the graces of the Spirit, &c.;—*prayer* will then become, as it were, the breath of the new-born soul; he feels that *its life* can only be maintained *daily, hourly, and momentarily*, by the communications of the Spirit of grace, as in the same manner our *natural* life can only be preserved by the outward air.

"Prayer was appointed to convey
The blessings God designs to give ;
Long as they live should Christians pray,
For only while they pray they live."

Catherine Radden had by nature great cheerfulness of disposition, a clear and solid understanding, united to that intelligence of mind, and habits of observation, so frequently found among the Scottish peasantry. Her memory was remarkably retentive, and grace always strengthens the faculties. (Ps. cxix. 130.) The Bible, the treasure of believers, was *her* treasure.

"*It is the library where Christ is learned, and where the glory and blessedness of the eternal world are revealed to us.*" It has been said (and it is well said) that afflictions are an interpreter to one half the Bible, and they were so to her: she had waded deep in the sanctuary waters, (Ezek. xlvii.;) and her enlarged views of the word of God made her conversation equally delightful and edifying, and which we had the privilege of hearing from time to time, during the many years this afflicted saint was confined to her bed. It is remarked, that the precious stones and jewels, which shine with the brightest lustre, are those which have been most under the chissel and file; and such are the brightest *gems* in the school of Christ, the precious stones of the spiritual temple;—"refined, but not with silver, they are chosen in the furnace of affliction;" (Isa. xlviii. 10.) "Through much tribulation they must enter the kingdom." (Acts xiv. 22.)

"In love I correct them, their soul to refine,
And make them at length in my likeness to shine:
From all their afflictions my glory shall spring;
The deeper their sorrows, the louder they'll sing."

Untried grace is uncertain grace; and throughout the Scriptures the attentive reader

will find, in all the history of the dear children of God, those graces of the Spirit for which they were the most eminent, were the most sharply tried;—to *prove them*, “to keep the armour bright,” and that all might be found unto the praise, and honour, and glory of Him who is *all* and in *all*.

God led the people *about*, through the way of the wilderness of the Red Sea; (Exod. xiii. 18;) and Catherine’s journey was rough and rugged through a wilderness world: her afflictions, *outward* and *inward*, were many, for the trial of her faith, and love, and patience, and humility; but she found, as all will assuredly find, *that as our days so shall our strength be*; (Deut. xxxiii. 25;) for the Great Shepherd carries his lambs in the bosom of his love, and pity, and compassion. (Isa. xl. 11.) Praise be to his adorable name; when he puts his people into the furnace, he *sits* as a refiner to watch his gold, that the fire may neither be too hot, nor last too long. (Mal. iii. 3.) In “the dark and cloudy day,” O how may unbelief sink and die, and faith rise and sing, as one observes, when we remember, that the everlasting covenant is “well-ordered in all things,” and that the LORD Jesus, the Covenant Head, hath

all things in *his* hand ; *the hand* of infinite wisdom, infinite holiness, infinite righteousness, faithfulness, and truth, must do all things well ; and at the end of the day he will have this testimony from all his children. It is the office of the Holy Spirit to take of the things of Christ, and show them unto us, (John xvi. 15 :) may we, therefore, beseech him to show us his glory. (Exod. xxxiii. 18.)

The hours passed by the sick-bed of Catherine, were hours *to be much observed unto the LORD* ; and how sweet their memory still, (as even at this distant day, they are present to the mind with all their first freshness and interest,) when we listened to her remembering with wonder, and love, and praise, “all the way by which the LORD her God had led her, *to humble her, to prove her, and to do her good at her latter end.*” (Deut. viii. 2.) A chain of gold may be broken, but the separate links are *gold* still ; so are the precious words of Christian experience which fell from her lips, however unconnected. Her husband occupied a small farm, the profits of which, added to the habits of industry and economy, taught Catherine by her excellent mother, (for the *servant of Christ is*

not slothful, but diligent in business, Rom. xii. 11,) supplied them with all the necessities, and some of the comforts of life, for some years. But, it was for a season only, that the children of Israel encamped by the wells of Elim, and the refreshing palm-trees: we read, that they again took their journey into the wilderness, (Exod. xv. 27;) and, if addressing a child of God, they well know from his word, and their own experience, that strangers and pilgrims on the earth (Heb. xi. 13) cannot expect long tranquillity; every change of situation and circumstance tells us, "It is not in me." Christ's own vineyard needs *pruning*, as well as *manuring*; and our unceasing warfare with the corruptions of a heart "desperately wicked," the temptations of our great spiritual adversary, and a poor perishing world, confirm the truth, that "*this is not our rest, because it is polluted*;" for, though the battle is won for us by the great Captain of our salvation, we have it to fight; and though the victory be complete, we have to contend for it. The *rest* that remaineth for the people of God, (Heb. iv. 9,) is, when our feet shall stand within the gates of the New Jerusalem, (Rev. xxi.) where our sun shall go no more down, and the LORD shall be

our everlasting light, and the days of our mourning shall be ended. (Isa. lx. 20.)

" This life's a dream, an empty show,
But the bright world, to which we go,
Has joys substantial and sincere ;
When shall I wake, and find me there ?

" O glorious hour ! O blest abode !
When I am near and like my God,
And flesh and sin no more control
The sacred pleasures of the soul."

" God had *one* Son without *sin* ; *none* without *suffering* ;" and, throughout eternity, we shall have to thank him for afflictions, as our greatest blessings, next to *redemption*. The days of sorrow were now about " to take hold of William and his family, as a wide breaking in of waters." (Job xxx.) It pleased his heavenly Father to lay him on a bed of sickness, from a paralytic seizure, which, after one or two succeeding strokes, brought him " down to the grave." When a little recovered from his first attack, " there came another messenger" from the throne of God, which threatened their little property with ruin and desolation : a mortal disease swept off cattle of every description in the neighbourhood, and William's farm did not escape its ravages. Shall there be evil or

affliction in the city, or village, or family, and hath not the LORD done it? (Amos iii. 6.) We find him terming the locust, and caterpillar, and palmer worm, *my* great army which I sent among you. (Joel ii. 25.) Led by the Spirit of truth *into all truth*, the believer in Jesus knows the word *chance* has no meaning; that the government of Providence, as well as of grace, is upon his shoulder, (Isa. ix. 6;) and that by him, "by whom kings reign," the very hairs of our head are numbered, and not a sparrow can fall to the ground without his permission: William therefore saw written on all his temporal blessings, when *given* or when taken away, "the *hand* of the LORD hath done this." (Isa. xli. 20.)

Early one morning he was called out of bed, to see his *last* horse die: on returning to his cottage, his wife was sitting by the fire, nursing her little boy. Worn with sickness, William's soul was cast down within him, and on stopping to caress the child, he exclaimed, in "anguish of spirit," "My dear, before very long you will see your father a beggar!" Catherine told us, "though her own heart was overwhelmed, and she saw nothing but *clouds and darkness*

round about them, she strove to conceal her feelings, and answered in a cheerful voice, "My child a beggar! *the cattle upon a thousand hills belong to his Father.* (Ps. l. 10.) Alas!" she added, "little did I think, in the course of a month, he was to have no other Father to claim."

"*The sleep of the labouring man is sweet;*" and O how inexpressibly cheering and full of delight to the soul, (amidst its warfare and conflict, in "*the fight of faith, the labour of love, and the patience of hope,*") is this assurance, "Father, I will, that they also, whom thou hast given me, be with me where I am, that they may behold my glory." (John xvii. 24.) We read concerning Solomon's temple, that it was built of stone, *made ready* before it was brought thither; (1 Kings vi. 7;) so our blessed Lord has not only purchased and prepared "mansions" for his people in his eternal and glorious kingdom, but he also *prepares them* for their mansion; and William, "washed, and justified, and sanctified," (1 Cor. vi. 11,) *made meet for the inheritance of the saints in light, was called unto the marriage supper of the Lamb.* (Rev. xix. 9.)

" Let cares like a wild deluge come,
And storms of sorrow fall,
May I but safely reach my home,
My God, my heav'n, my all !

" With Jesus there my weary soul
Shall find eternal rest,
And not a wave of trouble roll
Across my peaceful breast."

END OF PART THE FIRST.



CATHERINE RADDEN.

PART II.

“ Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me.”—PSALM l. 15.

“ Bread shall be given him ; his waters shall be sure.”

ISAIAH xxxiii. 16.

THIS is a world of sin, therefore it must be a world of sorrow ; and were our feet not “ shod with the preparation of the Gospel of peace,” we could make no way, amidst the briars and thorns of the wilderness ; but when “ our soul is much discouraged because of the way,” be it from *temporal* or *spiritual* trials, O how full of sweetness and encouragement are the words of the Psalmist ; “ Blessed is the man whose strength is in thee ; who passing through

the valley of Baca make it a well ; the rain also filleth the pools. They go from strength to strength, every one of them in Zion appeareth before God." (Psalm lxxxiv.) We enter more fully into the meaning of this passage by knowing, that in these countries, it was usual to have *reservoirs* or *cisterns*, placed at different distances, filled with rain from the clouds of heaven, to refresh the weary traveller. The Almighty *influences* of the Holy Spirit are as reservoirs to quicken, sanctify, and comfort the soul, every step of our journey ; and our dependence on them must be not daily and hourly only, but *moment by moment*—"The exceeding great and precious promises" (in *every* one of which Christ is represented as clothed, or vested, with one or other of his mediatory offices of prophet, priest, or king) ; the ordinances of God, filled with the *influences* of the Holy Ghost, these also are "the wells of salvation," that refresh, and animate, and strengthen the traveller to Zion ; and he goes on, as the morning light increases to the perfect day, in faith, and hope, and love.

"My glory will I not give to another, saith the LORD God of Hosts," (Isa. xlvii. 8 ;) but the fallen and polluted heart is so continually

prone to set its affections on the *gift*, instead of the gracious Giver, that, in infinite mercy, he takes from us the *desire of our eyes*, (Ezek. xxiv. 25,) to drive "the buyers and sellers out of his temple," that he may reign "LORD over every motion there."

When a *vehement* east wind smites our gourd, and lays it ; low for a season the voice of nature drowns the voice of faith ; but what the LORD said to his disciples when on earth, he says to all his disciples now, "*I will send the Comforter.*" When the evil days come, and the years draw nigh, when, as to outward things, we shall say, we have no pleasure in them, O happy *they*, whose life, as Catherine's, is "hid with Christ in God"—who finds him their "refuge from the storm, and as the shadow of a great rock in a weary land." (Isa. xxxii. 2.)

"Strong affections make strong afflictions ;" but during the days of the years of her pilgrimage, Catherine was particularly led to see more *clearly*, and to feel more *practically*, that the LORD Jesus is "the repairer of the breach ;" and on *each* is written, Is not the LORD able, by the communications of his Spirit, to give thee much more than this ? (2 Chron. xxv. 9.) He is to us *every* relation he may take away ; the Husband,

(Isa. liv. 5;) everlasting Father, (Isa. ix. 6;) the Brother born for adversity; the Friend that loveth at all times, (Prov. xvii. 17;) the Counsellor (Isa. ix. 6.) of his people:—all this, and much more. So,

“Blest is the sorrow, kind the storm,
That drives us nearer home;”

or, in other words, that brings us to live by faith on Christ, as our “all in all.”

The morning on which the mortal remains of William were laid in the grave, the soul of Catherine was greatly “bowed down;” and the blank *without* well corresponded with the blank of the heart *within*, as she looked around on the cottage, and her four fatherless children! The many losses they had met with, had left their farming affairs so behind, that, to use her own language, far as the season was advanced, not one field was *broken up*, to sow their wheat, &c. Certain ruin seemed to stare her in the face, and she knew not what course to pursue. It is written, “Call upon me in the day of trouble, —in *all* thy ways acknowledge me, and I will direct thy steps,” (Prov. iii. 1.) and the blessed Spirit of God had long taught Catherine the in-

estimable privilege of being "careful for nothing, but in *every* thing by prayer and supplication, with thanksgiving, to make her requests known unto God." (Philip. iv. 6.) (O that they who write, and they who read, may be taught the same blessed lesson!) Before "conferring with flesh and blood," she went to the throne of grace, and spread all her troubles before the Friend of sinners, the great Counsellor, who promises to lead the *blind* by a way they know not, (Isa. xlii. 16,) and besought him to give her counsel and direction; and that though all things seemed against her, yet if it were for his glory, the darkness could be made light, &c. While engaged in prayer, the last verses of Habbak. iii. were brought home with such power to her mind, she arose from her knees refreshed, strengthened, and encouraged, that God would help her, and that "right early." (Ps. xlii. 5.) On reading the passage of Scripture referred to, we must be much struck with the *literal* description it gives of her apparently hopeless circumstances, and see more clearly the gracious *answer* about to be given: "Although the fig-tree shall not blossom, neither shall fruit be found in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut

off from the fold, and there shall be no herd in the stalls; yet will I rejoice in the Lord, I will joy in the God of my salvation." But "prayer moves the hand that moves the world." In the course of the day, William's brother, who also possessed a small farm, came in; Catherine told him how great her difficulty and perplexity were, but added, "I have had this morning, in prayer, such a view of *almighty power*, that, far advanced as the season is, if you will lend me your plough and horses, to plough a small field, I feel assured of a harvest!" He said it was impossible, as "seed time" was considerably past: however, her entreaties were so urgent, he complied with the request; the field was ploughed; the great LORD of the harvest honoured the *faith* of the operation of his own Spirit; the exact return we cannot at this distant period state with accuracy, but it was much beyond its usual produce in former years. This gracious providence is quite a comment on the sweet and encouraging promises—"While they are yet speaking, I will hear;" (Isa. lxxv.) "For the sighing of the needy, and oppression of the poor, now will I arise, for I have seen their sorrows." Though God is usually pleased to carry on the purposes of his grace and providence by

the use of means, yet there are times, when, to remind man that he is *sovereign*, he seems as it were to work without means, or above them. May he pour out of his Spirit, and give us "an heart to know," that in him we *live, and move, and have our being.*" (Acts xvii. 28.)

"Deep in unfathomable mines
Of never-failing skill,
He treasures up his bright designs,
And works his sovereign will.

"Ye fearful saints fresh courage take,
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head."

Difficulties increasing, prudence compelled Catherine to give up her farm, and to go into a cottage with her children. Here she "laboured diligently with her hands" for her subsistence, and had not recourse to any assistance from the parish. Let us observe the blessing of early habits of industry and honest independence; and they descended on her children; for during the many years their mother was *bed-ridden*, each of them contributed a portion of their wages, in their different services, for her support; and she never depended on parochial relief. The clergy-

man highly approved and commended this; and without allowing her *stated* relief, he adopted a plan in this, and in similar cases in his parish, that of giving a small sum of money occasionally, which, while it helped them on their way, it still kept up the tone of *self-exertion*, which all who study the happiness of their poorer neighbours will strive to preserve.

In the year 1792, scarcity, amounting almost to famine, prevailed in Scotland. Catherine, in common with others, was severely tried. One morning she had nothing left in the house for breakfast; she had no neighbour from whom she could borrow, "and to beg she was ashamed." As the stars shine brightest in the darkest night, "so trials make the promise sweet" indeed; she remembered how often, in days that were past, her gracious LORD had "made the widow's heart to sing for joy;" and in this trying moment she found these precious promises a staff to lean upon:—"I will never leave thee, nor forsake thee: Bread shall be given, and water shall be sure." In the spirit of prayer and of faith, therefore, she sent her little children to walk out, to see what God would do for her. (1 Sam. xxii. 3.) (As one of old, "I will set me upon the tower, and will watch to

see what he will say unto me—because it will surely come, it will not *tarry*.” (Habbak. ii. 3.) She seated herself to repair their clothes, which she told us she often did with every patch and colour, “thinking nothing so disreputable as tatters.” In this habit of attention and order to outward things, the Apostle’s injunction, “Provide things honest, in the sight of all men,” (Rom. xii. 17,) was fulfilled. One hour after another passed away, till eleven o’clock struck, and no appearance of the children. Catherine’s hunger became excessive, and made her exclaim, with a feeling of despondency, “Surely I shall perish one day by the hand of Saul.” She put down her work, and had recourse to “mighty prayer,” the *outlet* of all her trouble, and the *inlet* of all her comfort. She besought the LORD to increase her faith, to grant her patience and submission to wait His *time* and *way*. She had hardly re-seated herself, when she heard a cart drive into the court, and stop at her door, and some one call her by name: she opened the door, and supposing the person had mistaken the house, directed him to an opposite neighbour. He said, “Is not your name Radden? my master thinks in this severe weather you must be in want of *firing*, so he has sent you

this cart of coals." In little more than half an hour, the children returned with a considerable quantity of oatmeal, given them by some kind person, who noticed them on the road. "This was the LORD's doing, and it should be marvelous in our eyes." Oh! that the Holy Spirit might teach us, and teach all men, to "praise the LORD for his goodness, and for his wonderful works to the children of men." (Ps. cvii. 8.) These circumstances may remind us of *another* widow;—it was when the barrel of meal and cruise of oil were just ending, that the prophet was sent. (1 Kings xvii. 12—16.)

" Begone, unbelief! my Saviour is near,
And for my relief will surely appear;
By prayer let me wrestle, and he will perform:
With Christ in the vessel, I smile at the storm.

" His love, in time past, forbids me to think
He'll leave me at last in trouble to sink;
Each sweet Ebenezer I have in review,
Confirms his good pleasure to help me quite through."

" What we win by prayer, we should wear with praise;" and one day, when relating to us more of God's providential dealings, and which

her memory recorded as Ebenezers to his praise and glory, Catherine made this beautiful and striking remark: "When God winds up the watch of *time*, and *eternity* begins—when the checkered web of providence is thrown down, what shall we not see!"

It may not possibly be observed by some reader, "*I have never experienced such providences.*" To this we may answer, your life is, as "*a volume thick and closely written with providential mercies from the beginning to the end; we wear mercies, we walk on mercies, and we breathe mercies.*" Whoever the instrument may be, or by whatever means our daily comforts and daily supplies are conveyed to us, it is God in reality who worketh *all*; they come direct from his gracious hand, though not so *visible* to the *natural* eye as in the case of Catherine. And O how sweet do our blessings become, when the eye of faith sees them as flowing unto us in the channel of *covenant mercy*!

But to return to this highly favoured and afflicted servant of Christ. She was confined nearly *the last nine years of her life to bed*. She could indeed take up the language of David, for it suited her; "Thou hast shown me great and sore troubles, but thou shalt com-

fort me on every side: I will praise thy truth, O my God; unto thee will I sing with the harp, O thou Holy One of Israel." (Ps. lxxi. 20.) From the nature of her disease, her bodily agonies were great; and for a considerable portion of that period, she was led through the deepest waters of spiritual warfare and conflict, with unbelief, with "the sin that dwelleth in us," and the fiery assaults of her great adversary. But these trials are of unspeakable importance to the believer; they subdue *righteous self*, as well as *sinful self*; they cause us to lie lower at the *foot of the cross*; and we cannot lie too low!—enabling us to comprehend, in some measure, "the length and breadth, and depth and height," of that *love*, which has raised us from the depths of the lowest hell, to glory, boundless and eternal. We read, that when Jacob saw the waggons which Joseph sent to carry him, his spirit revived. (Gen. xlv. 27.) But there is a greater than Joseph here: he was the type of Christ; and when he sends his messengers of sickness and death, O how may the soul of his Israel be "*revived*," in the prospect of deliverance from this body of sin, and of being for ever with him! In the year 1818, Catherine entered into the joy of her Lord: her

eyes behold the King in his beauty: basking in
the eternal sunshine of his presence, she now

“ Adores him for ev’ry wave
That roll’d o’er her head by the way ;
Who from sinking her vessel did save,
While millions have been cast away !”

“ In thy presence is fulness of joy ; at thy
right hand there are pleasures for evermore.”
(Psalm xvi. 11.)

* * * * *

“ *O Prayer !* the better half of all our work
below, and that which makes the other half go
better on :” the prayer, we mean, leads to the
neglect of no duty, but to the furtherance of
all : it is that which alone can preserve to us
the enjoyment of every privilege, or carry us in
safety through trial and temptation ; and with-
out this, we should form no purpose, nor enter
on any undertaking ; without this, we should
neither *act*, nor *converse*, nor *read*, &c. The
Apostle enjoins us to “ pray without ceasing ;”
or as David says, “ My soul hangeth on thee.”
By this is meant, *to live in the spirit of prayer*
—it is the lifting up of the soul to Christ, *mo-
ment by moment*, to receive, out of “ his fulness,”

the supplies of grace our circumstances may require; for in his hand is the stock of our strength, as well as our righteousness. (Isaiah xlv. 24.) Do we want a leader, a guide, through the dark and difficult steps of our way? His name is Wonderful, Counsellor, who says, I will bring the *blind* by a way that they know not, I will lead them in paths that they have not known. (Isa. xlii. 16.) Are we under temptations? Come unto me, all ye that labour, and are heavy laden, and I will give you rest. (Matt. xi. 28.) My grace is sufficient for thee, for my strength is made perfect in weakness. (2 Cor. xii. 9.) Are "we walking in the midst of trouble?" Cast thy burden upon the Lord: Christ is our hiding-place, and will compass us about with songs of deliverance. (Ps. xxxii. 7.)

The "unsearchable riches of Christ" are well compared, by an old author, to "a cabinet of rich and rare jewels; and there are two keys needful to open this cabinet, the key of faith, and the key of prayer." Let us beseech him to give us the Spirit of faith and prayer; and may we never approach the throne of grace, for ourselves, without earnestly imploring that he may so pour out his Spirit; that his adorable name may be known from the rising of the sun,

even to the going down of the same ; that the whole earth may be filled with his glory. Amen and amen. (Malachi i. 11. Ps. lxxii. 19.)

“ Salvation ! O the joyful sound !
’Tis music in our ear,
A sov’reign balm for every wound,
A cordial for our fear.

“ Salvation ! let the echo fly
The spacious earth around ;
While all the armies of the sky,
Conspire to *raise* the sound.

“ Salvation ! O thou *bleeding Lamb*,
To thee, the praise belongs ;
Salvation shall inspire our hearts,
And dwell upon our tongues !”



THE HAMLET OF ST. BUDEAUX.

PART I.

“ He shall gather the lambs with his arm, and carry them in his bosom.”—ISAIAH xl. 11;

——— “ and present them faultless before the presence of his glory with exceeding joy.”—JUDE 24.

THE HAMLET OF ST. BUDEAUX.

PART I.

IN the county of DEVON, the hamlet of ST. BUDEAUX, and its parish church, are delightfully situated on an eminence, looking down on the picturesque windings of the TAMAR, one of the fine rivers which adorn that beautiful part of the country. In the autumn, a prospect of greater loveliness can hardly be conceived than the surrounding scenery presents; diversified with hill and dale, wood and water meet the eye in every direction; the high grounds clothed with scattered flocks of sheep; the little vessels and fishing-boats passing to and fro on the river, (their brown sails contrasted with the silver stream;) “the valleys standing thick with

corn;" the joy in harvest, (Isa. ix. 3,) seen and heard on every side;—all speak to the heart, "Thou crownest the year with thy goodness; the earth is full of the goodness of the Lord." Oh! for a closer walk with God, who daily loadeth us with benefits, even the God of our salvation. (Psal. lxxviii. 19.)

The Holy Spirit, throughout the Scriptures, of which Christ is the subject, sum, and substance, continually exhibits the works of *creation*, as *pictures* of the glories of *redemption*; that *sense* may lead to *faith*, and point out to us heavenly things by earthly; as an old author remarks, "Our Saviour, who *spiritualized* every thing, sets forth the work of grace by a new birth, and the Holy Spirit, the author of it, by the wind, &c. Did our minds, indeed, take in and digest the sacred *images* and *similitudes*, or *comparisons* in Scripture, outward things, being but the shadows, would lead us to the true substance; the very objects of sense would prompt us to be spiritual and heavenly; the *sun* would tell us, that there is a more glorious One above, which shines with healing under his wings, (Malachi iv. 2;) the *wind* would remind us, that the best gales come from the divine Spirit's quickening, sanctifying, and comforting

influences, (Song iv. 16;) and the *fountains*, that there is a well of water springing up into life everlasting, (John iv. 14, &c.) The old creation would be a paraphrase or comment on the new, every where we should meet with Christ," &c. &c. (Gal. v. 22. Ephes. ii. 8. 21.) But to return—the eye anointed with heavenly salve, (Rev. iii. 18,) must be peculiarly directed to *connect* the beauties of creation with the wonders of grace, in the beautiful spot of St. Budeaux, where the streams of the pure river of water of life (Rev. xxii. 1) are to be traced in many a dwelling. They who once sat in darkness and in the shadow of death, (Luke i. 7. 9,) without Christ, having no hope, and without God in the world, (Ephes. ii. 12,) have heard the call of grace; their hopes for eternity now rest on the Rock of ages; sitting under his shadow with great delight, (Song ii. 3,) as the striking language of Scripture describes them, "trees of righteousness, the planting of the LORD, that he might be glorified." (Isa. lxi. 3.)

He shall feed his flock like a shepherd, (Isa. xl. 11,) is the gracious promise, both to pastor and people; a Paul may plant, and an Apollos water, but it is God who giveth the increase. (1 Cor. iii. 6.) The great Head of his Church

has caused the showers of his grace to descend on the ministry of his favoured servants; "the gospel has come not in word only, but also in power and in the Holy Ghost;" they have been made the honoured instruments of calling many into the vineyard, "who are walking," as Milner remarks, "in the very best way men can walk on this side heaven, in the fear of the Lord and in the comfort of the Holy Ghost: the *outward* obedience and the *inward* consolation, testifying that Christ indeed reigns within."

We would earnestly recommend to our readers, to commit to memory Dr. Doddridge's hymn, entitled, "A Prayer for Ministers," and to repeat it frequently, but especially on Saturday, and on the Lord's day, in a *spirit of prayer*. O that such a spirit of supplication might be poured out on every congregation; for

"Prayer is appointed to convey
The blessings God designs to give."

The heart and hand of ministers would be strengthened and encouraged; "we should speedily witness the granted influences of the Holy Spirit in answer to persevering, importunate prayer, by a serious concern for salvation

pervading the parish ; an increasing thirst after the water of life ; a more diligent attendance on the public means of grace, and all their fruits in holy and heavenly tempers, and a more consistent walk in private."

PRAYER FOR MINISTERS.

" Father of mercies, bow thine ear,
Attentive to our earnest prayer !
We plead for those who plead for thee,
Successful pleaders may they be !

" 'Tis not a cause of small import
The pastor's care demands ;
But what might fill an angel's heart,
And fill'd a Saviour's hands.

" [How great their work ! how vast their charge !
Do thou their anxious souls enlarge ;
Their best acquirements are our gain,
We share the blessings they obtain.]

" Clothe then with energy divine
Their words, and let those words be *thine* ;
To them thy sacred truth reveal,
Suppress their fear, inflame their zeal.

" Teach them to sow the precious seed,
Teach them thy chosen flock to feed ;
Teach them immortal souls to gain,
Souls that will well reward their pain.

“ Let thronging multitudes around,
Hear from their lips the joyful sound ;
In humble strains thy grace implore,
And feel thy new-creating power.

“ Let sinners break their massy chains,
Distressed souls forget their pains ;
Let light thro’ distant realms be spread,
And Zion rear her drooping head.”

Over the church porch a dial is erected, and bears the emphatic motto, “ On this moment is eternity suspended.” And on casting our eye around on the surrounding crowded graves, we feel the weighty words are written with the sunbeam of truth ; we also read the fulfilment of one branch of the awful sentence pronounced, not only on Adam, but (being our *covenant* head) on *us*, on every man, *Thou shalt surely die*, (Gen. ii. 17 ;) while all the sin *within* us, and the sin *without* in others, equally prove the truth of the *death of the soul* ; or, in other words, the loss of God’s favour, the loss of his image, (by the immediate departure of the Holy Spirit on the fall, from whom the image of God was *derived* and *maintained*,) and the likeness of Satan stamped in its room ; deprived of all possibility of communion with God, and enjoyment in him : (Ephes. ii. 1, 2, 3 ;) in this state

of *helplessness* and *hopelessness* must the sinner remain, through time and through eternity, unless he is brought, through distinguishing mercy, to the Foot of the Cross; the *blood* of Christ alone can save him from hell; and his spotless *obedience* only restores him to the favour of God, and brings him into a state of acceptance, (Ephes. i. 6;) whilst the re-introduction, or the *giving back* of the Holy Spirit, "as a soul within a soul," constitutes that great change described to us (John iii.) of being "born again;" delivers us from the *reigning* power of sin, (Rom. vi. 14;) gives a capacity to serve God *spiritually* on earth, and a *meetness* for the heavenly inheritance.

A poor woman, who for many years has been employed in teaching the younger children in St. Budeaux to read, conducted us one morning to view the grave of little Samuel Goodman, now making one of "the infant nations, before the throne of God and of the Lamb." (Rev. xxii. 1.) He died in November, 1823, aged seven. Susan related many simple and touching particulars regarding him, with tears in her eyes, adding, "but he is gone to glory!"—Every one seems to know "Samuel's grave," though no stone, as yet, distinguishes it from others, or tells

whose sacred dust rests there, till the morning of the resurrection. (1 Cor. xv. 23.)

A name on earth.—Oh! of what little import, alike to the king on a throne, or to the inhabitant of a humble cottage, in that moment, when the angel has sounded, that, as it regards them, *time shall be no longer!* (Rev. x. 6.) My dear reader, how is it with us? Have we been “quicken’d” and awakened by the Holy Spirit? Has he entered into our hearts, and brought us to count all things but loss and dung, that we may win Christ and be found in him? (Phil. iii. 8, 9.) Oh! could we for a few moments place our ear by the bottomless pit, and hearken to “the weeping and wailing and gnashing of teeth” emitted there! And could we be addressed by those plunged into everlasting destruction, *they* would tell us, what the *death of the soul means*; and *what* the unspeakable, the stupendous mercy, of having our name, like that of this dear little boy, written in the Lamb’s book of life, (Rev. xiii. 8,) of being *graven* on the palms of the hands of the Friend of sinners! (Isa. xlix. 16.)

Samuel “was the only son of his mother, and she was a widow.” When three months old, his father, who was a fisherman, one night,

when employed in fishing with seven others, their boat upset, and every man perished, almost within sight of their home! ("Boast not thyself of to-morrow, for thou knowest not what a day may bring forth." Prov. xxvii. 1.) His wife went into service, and placed her child under the care of his grandmother, a pious, industrious widow. She took the child and laid it in her bosom, and became nurse unto it, (Ruth iv. 16;) "he did eat of her own meat, and drank of her own cup," and, amidst her heavy domestic trials, was "better unto her than ten sons," and the seven years seemed unto her but a few days, for the love she had to him. (Gen. xxix. 20.) But the LORD seeth not as man seeth, for man looketh on the *outward* appearance only; and, by his gracious providence "the eye-that sees, and the hand that turns every wheel in the universe," we are daily reminded that his ways are not our ways. "It is thus written," *my* glory will I not give to another, neither my praise to graven images, (Isa. xlii. 8;) and whatever *idol* is set up in the heart, the LORD will turn his hand upon that idol. (Isa. i. 25.) He will drive the buyers and sellers out of his *spiritual* temple, (Luke xix. 45,) to empty it of earth, of sin, of self,

“that Christ may reign Lord over every motion there.” Know ye not that ye are the temple of God, and that the Spirit of God dwelleth within you; and that the temple of God is *holy*. (1 Corinthians iii. 17.) Little did Agnes think one Saturday morning, on “going forth unto her work and to her labour until the evening,” that, before the going down of the sun, the angel of death was to be hovering around her dwelling; and that it was her beloved child who had heard “the cry at midnight,” the Master is come and calleth for *thee*. (John xi. 18.) Blessed be God! he was found ready to go in to the marriage supper of the Lamb, (Rev. xix. 9,) washed in his blood, justified through his righteousness, and sanctified by his Spirit. Oh! how many of God’s dear children, like Jacob of old, live to recall the hasty expressions of affliction and sorrow, “all these things are against me,” (Gen. xlii. 36;) and on a review of his gracious providential dealings, can say, “Thou hast dealt well with thy servant according unto thy word;” for “afflictions from his sovereign hand are blessings in disguise.” Agnes says, she now *can look through it all*, and see the need-be for taking away the desire of her eyes with a

stroke. (Ezek. xxiv. 16.) She daily used the prudent precaution of putting out the fire before leaving home, lest any thing should happen to Samuel, and Richard his cousin, a year older than himself. In the afternoon of this "day of trouble," on returning from school, the two little boys agreed to light the fire, to have tea ready for their grandmother, and Samuel undertook "to hang on the kettle," whilst his companion went on a distant errand; in doing this his pinafore caught fire. The poor little fellow, on finding himself in a blaze, went out on the rock, (for their "earthly house" also was built upon a rock,) and tried in vain to tear it off, but could not do so, he said, till the string was burnt through. The air caused the flame quickly to spread to the rest of his dress, and he was considerably burnt before he could get it extinguished. No neighbour was near him, "but the LORD was with Samuel," (Gen. xxxix. 21;) and "when walking through the fire," he was quiet even from fear of evil, (Prov. i. 33;) for a man driving a cart said, afterwards, that in passing he perceived a strong smell of tinder, but hearing no cry, or sound of any kind, he judged Agnes was baking. He returned into the cottage and

threw off all his clothes, when the poor little sufferer went up stairs. There were two beds in the room, one made up, in which his grandmother slept; the other, with only a thin mat-trass on the sacking. He would not go into the made-up bed, because of the trouble, he said, it might give his grandmother to *re-make* it, but laid himself on the one destitute of covering, where he was found two hours after, shivering as if in an ague, when he gave the above account of himself. (This was an extraordinary degree of delicacy and consideration; but, more properly speaking, in his case, it was also one of the features which evidence the "new creature in Christ Jesus:"—a beam of the Spirit. One of its blessed "fruits" is, to *deny ourselves, to look not on our own things, but on the things of others also.* (Phil. ii. 4.) It was thought, by those who attended him, to be owing to this circumstance that his wounds proved fatal, and to the chill he received in consequence of so long an exposure. He expired next day, at noon!

When the LORD giveth quietness, *who* or *what* can make trouble? (Job xxxiv. 29.) Samuel appeared kept in "perfect peace;" he lay calm and tranquil, and not a murmur or

expression of uneasiness escaped his lips, amidst all the remedies they were trying. During the night, whilst Agnes sat watching by his bed, he was from time to time repeating all the little prayers and hymns he was master of. At one interval he suddenly started up, saying, "Grandmother, God is asleep!" "My dear, He neither slumbers nor sleeps, what is it that makes you say so?" The dear child was possibly sinking too rapidly to be able to collect thought, and reply to the question: "he answered not, neither did he regard it;" but looked earnestly at her. It was not unreasonably supposed that some feeling of darkness and distress had, for "a small moment," occasioned the remark, ("As one whom his mother comforteth, so will I comfort you," (Isa. lxvi. 13,) is the sweet and gracious promise,) and the distress, from whatever cause, had been removed, and his comfort restored, as he shortly resumed the repetition of his hymns; and, when in the arms of death, the last intelligible words he uttered, were,

" And in the morning may I rise,
Rejoicing in thy love!"

And the morning of an eternal Sabbath has arisen upon him! "His eyes now see the King

in his beauty," (Isa. xxxiii. 17 :) he is bending before him with a crown of glory, " who loved him and washed him from his sins in his own blood." (Rev. i. 5.) The smile that rested on the lifeless remains, spoke the *peace* in which the glorified spirit had departed.

" Lately launch'd a trembling stranger,
On the world's wide boist'rous flood ;
Pierc'd with sorrows, toss'd with danger,
Gladly I return to God.

" Now my cries shall cease to grieve thee,
Now my trembling heart find rest ;
Kinder arms than thine receive me,
Softer pillow than thy breast !

" There, my mother, pleasures centre ;
Weeping, parting, care or woe
Ne'er our Father's house shall enter,
Morn advances—let me go."

CECIL.

END OF PART THE FIRST.

THE HAMLET OF ST. BUDEAUX.

PART II.

“ He shall gather the lambs with his arm, and carry them in his bosom.”—ISAIAH xl. 11 ;

—— “ and present them faultless before the presence of his glory with exceeding joy.”—JUDE 24.

IN Agnes' cottage, there was indeed a “ voice heard, lamentation and weeping, and great mourning, because Samuel was not !” (Matt. ii. 18.) His poor mother did not arrive till his eyes were closing on the light of this world, and he was unconscious of her presence. Oh ! that every mother, under similar circumstances, mourning for her only son, (Zech. xii. 10,) might with the same “ blessed hope,” be able to answer the inquiry, “ Is it well with the child ?” — “ It is well !” (2 Kings iv. 26.)

(We thus read, "In the day when I take from them the desire of their eyes, and that whereupon they set their minds, their sons and their daughters, they shall know that I am the LORD," (Ezek. xxiv. 25, 27; and there is encouraging hope from the change which has taken place, that the *death* of the child is to be made the means of *spiritual* life to the bereaved parent.) The week preceding Samuel's death, he was reading in the Revelation, (for he had read through the Testament;) and when Susan was speaking to him of the happiness of heaven, she says, she can never forget the earnestness and the expression of his countenance: to use her words, "*he looked as if he would have looked through her.*" Little did she then think, that the first time "the bell with solemn toll, *spoke* the departure of a soul," it would be for Samuel! Little did she think, that in one short week, he was to behold the land that is very far off! (Isa. xxxiii. 17.) And O! were he permitted to address her from the glory in which he is now *enthroned*, he could tell her, that *the half had not been told him*;—"that eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

(1 Cor. ii. 9.) Samuel had attended school for two years, and the instructions he received there, as well as at home, seem to have been peculiarly attended with "the blessing of the Lord," (Prov. x. 22.) It is in the use of appointed means, that *that* blessing is to be sought for and expected. *Duty* and *privilege* are inseparably connected in the blessed Bible: "Thus saith the LORD God, I will yet for this be inquired of by the house of Israel, to do it for them;" (Ezek. xxxvi. 37:) "And, ye fathers, bring up your children in the nurture and admonition of the LORD." (Ephes. vi. 4.) The remarkable sweetness and animation of Samuel's countenance, always caused strangers to select him from the rest of the group; whilst *she* who knew him best, said his disposition and turn of mind differed from every child in the school. But this was not *natural* character only, it was grace that made him thus to differ; (1 Cor. iv. 7;) "by their fruits ye shall know them," (Matt. vii. 20;) and every thing *gave evidence*, that he was "born from above," a partaker of the *renewing influences* of the Holy Spirit. (John iii. 3.) He delighted to learn his hymns; and so industrious was he, that his were always first and best said. "The

hand of the diligent maketh rich." (Prov. x. 4.) "Where our treasure is, there will our heart be also;" for, usually, when the rest of the children went out to play, Samuel preferred sitting by Susan, to hear her converse about *spiritual* things. Moments marked in heaven, though little noticed here! for we thus read: "Then they that feared the Lord, spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him, for them that feared the Lord, and thought upon his name." (Malachi iii. 16.) Susan had never found Samuel guilty of an untruth, during the two years he was under her care; ("Surely they are my people, children that will not *lie*," Isa. lxiii. 8;) and, on one occasion, when a little boy had told a falsehood, he remarked to her, with much simplicity, "if he does so, he will not go to God's house, nor sit in his *gold chair*." He greatly enjoyed to get his grandmother seated, that they might read a chapter together, each taking the alternate verse. It was his general practice, on awaking in the morning, to get very quietly out of bed, not to disturb her, when he searched around the room for the Bible, and carried it back to bed, and read it till it was

time to get up ; and if the Bible could not be found, a *leaf* of a torn Psalter supplied its place, when he committed verses to memory. (“When thou awakest it shall talk with thee.” Prov. vi. 22.) His eagerness to commit to memory was unceasing : we saw four little papers, pasted on the wall, which a visitor had left for that purpose : “On Eternity ;” “What shall I do to-morrow ?” &c. &c. The little fellow had learned all four of his own accord, by standing on a table, when Agnes used frequently to see him turn round, with his hands behind him, to try if he could repeat them. This is one instance, (we trust, out of many,) to encourage every attempt to *displace* the words of foolishness and sin, so frequently found on the walls of our cottages, by the *Word of God* ; and the means thus furnished may, as in the above case, be frequently blessed, to *sanctify* “the thoughts of the heart” as well as the memory. We find the children of Israel thus commanded, “Thou shalt write them upon the posts of thy house, and on thy gates.” (Deut. vi. 9.)

The day before Samuel was laid on a bed of sickness and of death, on returning from school, he came running into the cottage with such

delight, saying, "O, grandmother, I have learned such a *beauty* to-day; it is *such* a *beauty*, let me repeat it to you!" It was Dr. Doddridge's sweet little hymn for children, "Lord! teach a little child to pray;" and it had engaged Samuel's attention so much, that instead of learning *two* verses, his daily portion, he had committed all *five* to memory. It was the last he learned on earth! He is now striking his golden harp to the "*new song*," (the song that will be for ever *new*, through the endless ages of eternity,) *the Song of Moses and of the Lamb!* (Rev. xv. 3.)

SAMUEL'S FAVOURITE HYMN.

"Lord! teach a little child to pray,
Thy grace betimes impart;
And grant thy Holy Spirit may
Renew my infant heart.

"A sinful creature I was born,
And from my birth I've stray'd;
I must be wretched and forlorn,
Without thy mercy's aid.

"But Christ can all my sins forgive,
And wash away their stain;
And fit my soul with him to live,
And in his kingdom reign!

“ To him let little children come,
For he hath said they may,
His bosom then shall be their home,
Their tears he'll wipe away.

“ For all who early seek his face,
Shall surely taste his love,
Jesus will guide them by his grace,
To dwell with him above.”

Among the little incidents, affection had treasured up in memory, Agnes shewed us a small plate which Samuel would take no denial till it was bought for him; the valued plate was always deposited in a safe corner, and he never would eat his dinner off it, that it might not be injured. These beautiful lines were engraven on it, which he often repeated :

“ Jesus, my all ! to heaven is gone,
He whom I've fixed my hope upon ;
His track I see, and I'll pursue
The narrow path, till him I view.”

And he now sees Him as he is, (1 John iii. 2,) basking in the eternal sunshine of His presence !

“ That blissful interview, how sweet !
To fall transported at his feet :
Rais'd in his arms, to see his face,
Thro' the *full beamings* of his grace !

“ As with a seraph’s voice to sing !
 To fly as on a cherub’s wing !
 Performing, with unwearied hands,
 The *present* Saviour’s high commands.”

DODDRIDGE.

* * * * *
 * * * * *

We would, in conclusion, affectionately address, 1. *The youthful reader*. We learn, in the short account of this dear little boy, the blessedness and the truth of the precious promise, “ They that seek me early, shall find me.” (Prov. viii. 17.) Read it again, and pray, that what *grace* made Samuel, it may make you. Has the Holy Spirit awakened the *desire* in your heart, that you also may be put among the lambs of Jesus’s fold, and be carried in his *bosom* of love, and mercy, and compassion? He calleth his own sheep by *name*, (John x. 3.)—O! that he may call *you* by his *word* and *spirit* also, as he did “ Samuel;” and that the language of his heart and life may be the language of *yours*, “ Speak, for thy servant heareth.” (1 Sam. iii. 16.)

It is but a little while since you were born; we pray that you soon may be born again; for except a man be born of the Spirit, he cannot

enter into the kingdom of God. (John iii. 5, 6.) Seek the Lord Jesus Christ as your Saviour, and his Spirit for your sanctifier! "My son, or my daughter, give *me* thine heart," (Prov. xxvi. 23,) are the gracious words of Him "who spake as never man spake;" beseech him to *take* it, for you cannot give it: to wash it in his blood and to fill it with his presence, that you may live to his glory.

Perhaps you are the child of *godly* parents; if so, the Lord has blessed you indeed: but, should the case be otherwise, you will pray for them "without ceasing;" and let them see in your meek, and humble, and dutiful conduct, what a lovely thing it is to be religious: we know various instances where it has pleased the Holy Spirit to *touch* the heart of the thoughtless parent, *through means* of the holy and heavenly tempers of a Christian child. You may be made the happy and honoured instrument of communicating *spiritual life* to those from whom you derived your natural existence.

2. *Teachers*.—You have many discouragements, but may what has been related of this *Sunday School child* a little encourage you "to faint not, neither be weary," in your master's service. You may not always be permitted to

see the fruit of your exertions, but it will spring up. Look to "the LORD of the harvest" for his blessing. "The seed of prayer is never lost; the harvest may be late, but the crop is sure. *Prayer!* the better half of all our work below, and that which makes the other half go better on." May the *spirit of prayer* enter into every thing; without it we should neither *teach*, *converse*, nor *read*, nor *act*, &c.; and we shall assuredly find that the great Head of his Church "will do for us exceeding abundantly, above all that we can ask or even think." May the *triple cord* of the *command*, *prayer*, and *promise*, be more than ever closely drawn around our humble exertions. "Lovest thou me? feed my lambs." (John xxi. 15.) "Forsake not the work of thine own hands." (Ps. cxxxviii. 8.) "Be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour shall not be in vain in the Lord." (1 Cor. xv. 58.)

A clergyman lately related to us the following anecdote, which well illustrates this encouraging promise. In a neighbouring county a sermon was preached to raise contributions for a Sunday-school. "A soldier put two *penny pieces* into the plate, one of them rolling away,

a *guinea* was discovered to have been between them; the gentleman in waiting called the soldier back, saying, "Friend, you have left a guinea by mistake!" He replied it was done intentionally, and modestly walked away. The gentleman requested him to stay in order to have conversation with him, and he gave this account of himself.

"He had served in Sir John Moore's army, and on one occasion was supposed to be mortally wounded. In this awful moment the prospect of death and eternity overwhelmed him with terror: he said he tried to *pray*, but that being so long *unused* to it, he could not. At last a *Collect* he had learned when a boy at a Sunday-school, came to his recollection; he repeated it, and found his mind in some measure relieved by its frequent repetitions: the Holy Spirit was thus leading the *blind* by a way that he knew not. (Isa. xlii. 16.) He awakened him to this *consciousness* of guilt and danger, and taught him to pray. (Róm. xxiv. 26.) During his sickness, *conviction* ended in *saving conversion*, and he 'vowed a vow,' that if it pleased God to bring him back to England, 'the first fruits' of his pay should be given for the benefit of a Sunday school." (Prov. iii. 9.)

3. *Parents*.—Suffer, my friends, "a word of

exhortation ;” we have often witnessed with pain that the endeavours of ministers and teachers are *counteracted* by the example and carelessness of parents, instead of their proving *fellow-helpers*. O ! have you been brought to feel the value of your own precious soul, to save which Christ lived and died ? The remark once made by a minister to his people contains plain words, but *weighty* thoughts ; “ except you are born twice, before you die once, it were good for you never to have been born at all.” “ The tree of mercy will not drop its fruit, unless it be shaken by the *hand* of prayer.” O pray that your soul and that of your children may live before God ! You have heard, but do you *feel* the sacredness of your LORD’s command, “ Go, and nurse this child for me ?” Read the *Scriptures* daily with them, and pray that the Holy Spirit may carry what you read home to the heart and conscience. How striking is this passage, equally addressed to parents *now*. “ And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.” (Deut. vi. 7.) Send your children early and constantly, where they may be taught to read the blessed Bible for

themselves: carry them with you to the house of God, and let them learn from your example, dear reader, that the Sabbath is “the best day of all the seven,” that “the LORD calls all the hours his own:” millions of happy spirits now in heaven will bless God to all eternity for the “spiritual blessings in Christ Jesus,” which, when on earth, they received on this happy day; and thousands now on their way to glory find it *good for them to draw near to God*, and justly esteem “a day spent in his courts better than a thousand.” Give this a second reading, and may our adorable Redeemer, whose cause and glory, together with your best interests, are pleaded in this Tract, be pleased to give it his blessing. Amen.

PRAYER FOR A CHILD.

Gracious Lord, teach me to pray: send thy Holy Spirit to take away my heart of *stone*, and to give me a *new* heart: that I may *feel* myself a sinner, and my need of Christ to be my Saviour. Wash away my sins in his precious blood; clothe me in the spotless robe of his

righteousness; and, O LORD, *sanctify* me, by thy blessed Spirit, that I may be enabled to serve thee spiritually on earth and be fitted for thy presence in glory. O make all sin *hateful* to me, and teach me to *watch* and *pray* against it; and, as my blessed Saviour left me an example, that I should follow his steps, may I oftentimes ask myself, during the day, if *thinking*, how he would have thought;—if *speaking*, what he would have said; or, when *acting*, what he would have done. O teach me to *love* prayer and to *love* to read thy holy word, and may the Almighty Spirit bring it home to my *heart* and *conscience*. Bless my parents, my sisters and brothers, and every friend I have, with the *saving* knowledge of Jesus. Forgive and bless my enemies, if I have any, and teach me to forgive them. O LORD, teach me to love my neighbour, even as Christ loved me, and all things whatsoever I would that they should do to me, enable me to do even so to them. I thank thee for the blessings of health, and food, and clothing; but above all I desire to bless thee for the gift of a *Saviour*! I pray, in an especial manner to be taught to keep the Sabbath day *holy*. O Lord! pour out thy spirit on my dear minister, and teach all who hear him, to pray

for him; and may *the glad tidings of salvation* be sent to the uttermost parts of the earth. I ask every blessing in the name of our Lord and Saviour, Jesus Christ, who has taught me thus to pray,—Our Father which art in heaven, &c. &c.

THE AGED SHEPHERD.

“ Thus saith the LORD God, Behold, I, even I, will both search my sheep, and seek them out.”—Ezek. xxxiv. 11.

“ For this my son was *dead*, and is alive again ; he was *lost*, and is found.”—LUKE xv. 24.



THE AGED SHEPHERD.

“Is not this a brand plucked out of the fire?”

ZECH. iii. 2.

IT was early in November, 1825, when we were unexpectedly led to enter the farm-house* where the Aged Shepherd was an inmate, then seventy-five years old, and of whom we had not heard, even by name. We had been exchanging tracts in some adjoining cottages, and the thought was suggested, that an attempt, at least, might be made to introduce them into this family, which had not yet been done, in consequence of their being in better circumstances than their poorer neighbours. The

* Near Sandown Bay, in the Isle of Wight.

way of Jehovah is in the sea, and his path in the great waters, and his footsteps are not known. (Psalm lxxvii. 19.) Little were we anticipating the affecting fulfilment of the gracious promise, "I will make them and the places round about a blessing, and I will cause the shower to come down in his season, and there shall be showers of blessing," (Ezek. xxxiv. 26;) and that whilst we were hesitating as to our entrance being obtained, he that hath the key of David, had already opened *that* door which no man can shut; and there was joy in the presence of the angels of God, over a repenting sinner. (Rev. iii. 7, 8. Luke xv. 10.) We found the Old Shepherd in the kitchen, and seated in the chimney corner, dressed in a clean smock frock, his hat on, and his head resting on his hand, which he scarcely raised on our entering, with an expression of misery and wretchedness, not easily described. He was labouring under an attack of water on the chest, and his silence was occasionally interrupted with groans of anguish, which seemed to arise more from distress of mind, than from bodily suffering. We asked a few questions respecting his health, &c. and felt rather at a loss how to lead to any *spiritual* remarks, other mem-

bers of the family being present. But, after asking the divine guidance, we called up a little boy, and endeavoured to explain a short prayer to him, in a loud and distinct voice, hoping in that way to convey some words of instruction to the Shepherd; and his attention *was* arrested: he raised his head, and listened with earnestness, and, on our rising to go, said, with child-like simplicity, "I should be happy if any one would come and teach me." "Thy people shall be willing in the day of thy power." (Psalm cx. 3.) We left the "Sixteen Short Sermons" with him, and promised, if possible, he should be visited on the following day. The next day we sent a pious sailor to visit him, who was, providentially, living at this time in an adjacent village on the sea coast. Having lost his leg in an engagement, his brave services had been rewarded with a pension from his Majesty's government, and being incapable of any active employ, his time was now occupied in making exertion for the *spiritual* welfare of fellow-sinners. A few individuals, members of the Established Church, had engaged him to act on the simple plan, so remarkably attended with the divine blessing in Ireland, and in the Highlands of Scotland, &c. viz. to visit

the sick, to read the Scriptures to those who might be willing to hear them read, and to pray with them; to distribute Bibles, and exchange Tracts; and to give assistance, either in adult or Sunday-schools, as they happened to come in his way. "The Son of man is come to seek and to save that which was lost," (Luke xix. 10,) are the words of him "who spake as never man spake;" and it was soon found that the aged shepherd was under the teaching of the Holy Spirit of God, and his conscience awakened to so overwhelming a sense of his guilt and danger, as to bring him into the depths of despair. Utterly unacquainted with "the glorious gospel of the blessed God," (1 Tim. i. 11,) he knew not of Jesus the Friend of sinners; he knew not of the Fountain of his precious blood, which cleanseth from all sin, (Zech. xiii. 1; 1 John i. 7;) and that millions and millions now in glory, "though vile as he, had there washed all their sins away." It is written, "There is none righteous, no not one:" that every mouth may be stopped, and *all* the world may become guilty before God. (Rom. iii. 10. 19.) In the emphatic language of Scripture, this Aged Shepherd had, indeed, been sitting in darkness, and in the shadow of death,

(Luke ii. 79;) *for he had lived an infidel*, and till despair had driven him to read its sacred pages, the blessed Bible had been his scoff and ridicule, denying it to be the word of the Most High God! "O the depth of the riches of his goodness, and forbearance, and long-suffering." (Rom. xi.) May *they* who write, and they who read, alike mark and feel this with adoring gratitude! "The days of our years are three-score years and ten," (Psalm xc. 10,) and it might be peculiarly said of the greatest proportion of the days of this aged sinner, he drank iniquity like water; wickedness was sweet in his mouth, he hid it under his tongue. (Job xv. 16, xx. 12.) "Our tongues were made to bless the Lord," but *his* was used to blaspheme *his* great and holy name, and word, and day; (Jer. xxiii. 10;) the last was usually spent with his ungodly companions, in riot and "reveling," (Gal. v. 21,) and his habits of drinking were so deeply rooted, that through their means he "spent all his living." In this state, a disgrace to himself, and a burden to his friends, he was obliged to take shelter in a workhouse, till the kind relations with whom he now lived "had compassion on him, and brought him to their home, and took care of him." (Luke x. 34.)

They employed him as their Shepherd, till age and infirmity rendered him incapable of the office.

“How mysterious and unaccountable are many things in Providence, till events explain them. God fixes upon some *point* which shall come to pass, though now distant and invisible. He ordains a chain of events which shall gradually lead to this point; the chain is often long and intricate, but not a link can be taken out, or the whole chain is broken, and the point lost.” See the histories of Joseph, Ruth, Esther, &c. and when the Aged Shepherd’s eyes were anointed with heavenly eye-salve, that he could *see* the wonderful works of God, (Rev. iii. 18, Acts ii. 11,) he gave a lively comment on this great Scripture truth, in his own simple language, constantly expressing, “Oh! how wonderful it is, how the Lord brought me about, and brought me about, till he brought me to this spot, and sent instruction to me!” And we have heard him on some such occasions say, and tears rendering his voice inarticulate, “*I was wallowing in sin*, but *He* meant to save me, and sent me here!” In addition to occasional visits from one or two other individuals, the sailor visited him stately twice a week, and his

conversations were peculiarly attended with the blessing of the Lord, in bringing him to a knowledge of the truth as it is in Jesus, (Prov. x. 22; Eph. iv. 21.) The great Husbandman has many ways, by his sunshine and rain, to quicken his harvest, and “to cut short his work in righteousness;” and as this aged traveller’s appointed time on earth (Job vii. 1) was rapidly hastening to a close, the walk of FAITH with him was a short, but glorious journey! It will be our delightful office, by relating a few of his conversations, to trace *its* progress and consummation, when he exchanged the throne of grace for a throne of glory; (Rev. iii. 21;) and through the sacred influences of the Holy Spirit, may the brief sketch prove to the praise and glory of that adorable Saviour, who loved him, and washed him from his sins in his own blood. (Rev. i. 5.) From the want of previous reading, and no present intercourse with other Christians, the Old Shepherd had none of the phraseology, (which not unfrequently deceives the individuals themselves, as well as misleads those who hear them converse, as to their real extent of experience,) but all his feelings were expressed with a remarkable simplicity and originality peculiarly his own. The Spirit of

Grace having now *shown him to himself*, "wretched, and miserable, and poor, and blind, and naked," (Rev. iii. 17,) and having brought him in *self-despair* to the FOOT OF THE CROSS, he was enabled to receive the "faithful saying, worthy of all acceptance, that Christ Jesus came into the world to save sinners," (1 Tim. i. 15.) (And he felt, "Sinners of whom the chief I am.") At this period, when like him of whom we read in the gospel, "He saw men as trees walking," the tract called, "The Sinner directed to the Saviour," seemed to come not in word only, but also in power, and in the Holy Ghost, (1 Thess. i. 5). The first visit the Sailor made after its perusal, he expressed his eagerness to have an interview alone with him, and invited him to go up to his garret, that they might converse undisturbed; and when seated, he gave utterance to all the feelings of hope and comfort the tract had been the means of conveying, saying, "I slept so comfortably the night after I read it; I awoke, praying and crying; I awoke again, doing the same thing; I cannot describe what I felt, but you will understand my feelings. I have a *hope* that my sins are pardoned, but I have still a pain here; (laying his hand on his heart;) Satan is very

busy with me, he does not like to see me on my knees; but I must say, 'get thee behind me,' you know our LORD said so, (Matt. iv. 10.) When it is *day-light*, I read; when it is *dark*, I can pray!" Who told you you were a sinner? "Why, Jesus Christ told me, no one else could."

An affecting and delightful discovery was now made, of a practice which the Aged Shepherd continued till within a day or two of the last he spent on earth. *Four* times a day did he ascend the ladder which led to his cold garret, then in the depth of winter, for prayer and to read the Scriptures, now the "joy and rejoicing of his heart." ("Precious Bible, what a treasure!" "Thy word is very pure, therefore thy servant loveth it." (Psalm cxix. 140.) A little Cow Boy, who slept in an adjoining bed, had been at first considerably alarmed by sounds altogether new and strange to his ears, which frequently awoke him during the night; but he told his mother "he found out it was Mr. Palmer *praying*," and that on one occasion he repeated the following passage:—"O LORD, I will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortedst me," (Isaiah xii. 2.) O! could the

walls of that garret speak, they could tell us of the fellowship maintained with the Father, and with his Son Jesus Christ ! (1 John i. 3.)

Another afternoon, between three and four, the sailor found him on his knees, in this his "little sanctuary," and overheard these words: "Father of mercies, God of all grace," &c. His hat, always worn in the warm kitchen, was now laid upon a chair, as a mark of reverence, and his Testament lying open on another ! On entering into conversation, "I sometimes feel very dead, my heart is only *touched* when Christ goes along with me, and I go along with Christ ; I cannot help crying when I think of Jesus ; at his name I feel (pointing to his heart) as if my whole heart opened," (1 Peter ii. 7 ; Song v. 4.) After engaging in prayer, the sailor asked *him* to pray in turn, which he did, but a little nervous at first. He returned all his tracts, with the exception of Mr. Biddulph's Sixteen Short Sermons and Prayers, saying, "He had no wish for any other book, as he found the New Testament his best food ; and added, "I have now such a sense of pardoning mercy, my mind is filled with joy, (Rom. xv. 13,) and I have no fear." Indeed his countenance (two months ago the picture of despair) bore testimony to the

truth of his words, and *spoke* the *indwelling* of the Spirit of faith, love, joy, and peace—a new creature in Christ Jesus—every thing *evidenced* the new and heavenly birth, (Gal. v. 22; 2 Cor. v. 17; John iii. 5.) His friends and neighbours were astonished at the marvellous change in his feelings, tastes, and habits. The word of God explains the *source* of his peace; “being justified by faith, we have peace with God through our Lord Jesus Christ;” (Rom. v. 1;) and the Holy Spirit can make all who saw, and all who hear of this *monument* of sovereign, distinguishing mercy, the same blessed partakers. Let us lift up our hearts in prayer, that he may show us the Saviour and draw us to him, (John xvi. 15.)

January 15.—We found the Shepherd seated by a neighbour’s fire, whose heart the Lord had opened, “to feel herself a sinner, and her need of Christ to be her Saviour.” He said, “her cottage was so quiet, that he liked to sit there; to talk over and think over all he had been reading; that he longed to get away from all worldly discourse.” On our reading the 14th of John, he remarked, “The heart need not be troubled, neither need it be afraid, when we are *united* to Christ: Christ is the way, he will

teach us, and keep us in it. I do not feel as I did, I feel my sins are taken away from me, (1 Thess. i. 4, 5.) *There is fine reading all along John!* Satan does not so much harass me as he used to do, but I say, 'Get thee behind me, get thee under my foot, I have been too long in your company,' (Genesis iii. 15.) (Musing a little,) 'And they were first called Christians at Antioch!' (Acts ii. 26.) It is very cold when I go up stairs, so I think it best to stay a short time, and when I come down, I sit and think by the fire." (Psal. cxiv. 34.)

January 26.—Another visitor found him in his garret, deeply engaged reading the blessed Word of God. "I am going along from Acts to Romans, reading about the Apostles, and desiring to be like them. Christ has given me much peace, and enables me often, when on my bed, to *look upward*, and when I can do so, it is a glorious time." The 21st John was read, and on hearing the passage, "Then said Jesus to them, Peace be unto thee,"—"Yes, I know it now; sometime ago I knew nothing of it." On being asked if he had always the same comfort in prayer, "No, it sometimes much *cuts me*, it *pricks me*;" and added, "that his favourite reading was the sufferings of Christ, they went

so deep; that it was a great refreshment any one coming in to speak of the Word of God; that he did not wish for any other discourse; he would be glad to see any one who would help him." He continued, "When I lie down in bed, my last prayer is, that whenever I awake I may think of Christ; and if I do not wake exactly with Christ on my lips, He soon is after I awake. I must pray for grace to pray, (Rom. viii. 26.) How sweet the name of Jesus is! I wish I could think more of him."

"Thou dear Redeemer! dying Lamb,
We love to hear of thee;
No music like thy glorious name,
Nor half *so sweet* can be!"

March 4.—He remarked to the Sailor, "Unbelief begins to try me; when reading, I am tempted to say, 'how can these things be?' (John iii. 9;) but I look to my Saviour, *and it goes away*, (Isa. xlv. 22.) I lie down with God, and I awake up with him. I can read in the *dark*; I can read with the *eye of faith* the passages I have been reading through the day. I sleep little during the night, but I have no pain now, I have not a shadow of a doubt: if I do not immediately think of Jesus, the thought

soon comes. He is seldom out of my mind all the day." He had been reading the 11th Romans, and wished to know who were those going to be cast off, and those going to be grafted in; and thanked God that both Jews and Gentiles *would be joined together*; that though he had cast the Jews off, he could bring them back; and added, "When I begin to read a chapter, and do not know the meaning of it, I look through it, up and down, till I find it. Yes, I see that God means to bring the Jews back again. My heart *bounds* at the name of Jesus!"

" Sweet to reflect, how grace divine
My sins on Jesus laid;
Sweet to remember that his blood
My debt of suff'ring paid."

The Sailor read the parable of the talents, and asked him if he did not think that God had given him *one* talent? (Matt. xxv. 15.) After a pause, "Yes, and I use it morning, evening, and at mid-day," (meaning prayer.) But is there nothing you can do with your talent, however small, except for yourself? "Yes, I can tell my neighbour, and I have told — something about it, (whose name, from local

considerations, we conceal;) I have told her of Jesus, the Friend of sinners!" And it is an affecting fact that his gracious Lord and Master had indeed commissioned *him* to tell her, "the glad tidings of great joy." Though now in her 60th year, Gallio like, "she cared for none of these things;" she rose up early, and sat up late, (Ps. cxxvii. 2;) to feed and clothe a perishing body, soon to be the food of worms; but she had no concern about a never dying soul, which must be either eternally *saved*, or eternally *lost*. The Shepherd frequently visited and read to her, and urged her going to hear the Scriptures read to her neighbours, which she had formerly ridiculed; nor was his labour in vain. She who previously "went to scoff, soon remained to pray;" and there is encouragement to hope that a great and *spiritual* change is begun. She knew little more than her letters; but so great was her desire to learn to read, that after procuring a pair of spectacles, every spare moment was employed, and with the assistance of "The Adult Spelling-Book," in course of a few months she was able to read the New Testament. It was striking to remark the glow of animation over the AGED SHEPHERD's countenance, when he spoke of her progress,

“ Had I ten thousand thousand tongues,
Not one should silent be :—
Had I ten thousand thousand hearts,
I’d give them all to thee !”

March 27.—We again visited him, and evidently the time of departure was now at hand. (2 Tim. iv. 7.) He hailed every visit with affectionate welcome, and “ the peace that passeth all understanding” was enthroned on his countenance. He complained much of increasing languor, and on our offering to send a supply of flannel, &c., he declined, saying, “ I will not trouble you, as I feel I shall not long *bide* here, and (as if wholly absorbed in the contemplation,) angels are *holy*, heaven is *holy*, where Christ *bides* every thing is *holy*, and I hope soon to be there !” We repeated,

“ How sweet the name of Jesus sounds,
In a believer’s ear,
It soothes his sorrows, heals his wounds,
And drives away despair !”

COWPER.

“ And you find it so ?” He replied with much feeling, “ There never was a name like it in the world ; no name is like it ; I am sure it is

so to me ! To many his name has no sweetness, they will not come to him." On our reading John vi. 57, "All that the Father giveth, shall come to me ;" "I could not have come to Jesus, if my Father had not given me the will ; (v. 44 ;) *but it gives Jesus joy when we come to him*, for he casts out *none* that come !" (v. 37.) When asked if Satan harassed him as much as formerly—"Mr. Brown tells me the best way to keep him off, is to be much in prayer ; and when he *comes in*, (Isa. lix. 19,) I fight him off, and *tell* him to get behind me, because I do not like to be in such company ; (James iv. 7 ;) he is afraid of his kingdom becoming weaker, and I pray it may be so ; when I am falling over with sleep, he tempts me with thoughts, and I then pray to be *entirely possessed* with thinking of Christ."

"Emptied of earth, I fain would be,
Of sin, of self, of all but Thee."

On our returning to John vi. and reading "my flesh is meat indeed, and my blood is drink indeed," (v. 55.) "Yes, both *victuals* and drink it is. 'He that cometh to me shall never hunger, and he that believeth on me shall never thirst,'" (v. 35.) "You experience how true

this is, Jesus is *your* soul-satisfying portion?" With much feeling—"I trust he is, I have no hunger nor thirst after the world now; I have been reading all about his sufferings—Oh! how *piercing* it is! to read of them is enough to turn the heart quite round about; (with tears;) I was wallowing in sin; He came upon the earth for this, not to call the righteous, but sinners to repentance." (Matt. ix. 13.)

"Come, ye sinners, poor and needy,
Lost and ruin'd by the fall;
If you tarry till you're better,
You will never come at all;
Not the *righteous*—*sinners* Jesus came to call."

HART.

April 7.—The Sailor found him in the same tranquil state, "kept in perfect peace." (Isa. xxvi. 3.) "Bodily pains don't much matter, I have no fear; oh no! death has no terrors for me; that burden which I used to feel, is all taken away! Even when I am asleep, I can read—*I seem to read the word of God!* Beautiful reading! (2 Cor. i. which he had just finished.) On Saturday night and on Sunday morning, I felt as if I could have taken the wings of the morning, and flown away to heaven; but afterwards my cough so oppressed me

I lost all my comfort." (Ps. lv. 6.) He now made his last visit to ———, and read to her in the Testament till quite exhausted. "I can read no more; but, please God, I hope to come up again; but it will be but a few more times, my time is shorter and shorter; but I have no desire to stay here—there is nothing here that I wish for; I long to enter into peace! (Phil i. 23.)

"Where Jesus is, I fain would be,
And faint my much lov'd Lord to see,
Earth twine no more about my heart,
For 'tis far better to depart.

"Come, ye angelic envoys, come,
And lead a willing pilgrim home;
Ye know the way to Jesu's throne,
Source of your joys and of my own!"

DODDRIDGE.

April 10.—A neighbour met him walking out, and thus addressing him; "You seem much weaker since I last saw you?" "O yes! (holding up his trembling hands,) I am weak indeed; (and with a smile) that is nothing to me, *I am safe*; I have nothing to do, but wait the Lord's call, to launch off, and be safely landed." He enjoined this neighbour to go to his own aged father, eighty-five years old, then

living some miles off, "and tell him that I hope he is seeking the salvation of his soul." They were known to each other in his ungodly days.* (Ps. cxviii. 23.)

"When languor and disease invade
This trembling house of clay,
'Tis sweet to look beyond our cage,
And long to launch away!"

TOPLADY.

April 12.—"Is there not an appointed time to man upon earth? Thou hast appointed his bounds that he cannot pass!" (Job vii. 14.) We found the dying saint seated in the usual corner, by the kitchen fire. The ravages of death were strongly impressed on his pale countenance: he mentioned his increasing weakness and loss of appetite; impressively adding, "*it will not be long now.*" "The prayer of Simeon is yours, 'Lord! now lettest thou thy servant depart in peace;' (Luke ii. 29;) and He will not lay upon you more bodily suffering than he will

* It is an affecting circumstance, that the aged individual to whom this message was sent, rose regularly during the following summer before four o'clock, and sat outside his cottage-door, for the purpose of reading his Testament, and meditation, for two hours, before calling up the rest of the family.

enable you to bear." (1 Cor. x. 13.) "Oh! I am not in the least taken up about my body; I never think any thing about it; I leave that with the Lord!" And, with increasing animation, "No one can pluck me out of Christ's hand. (John x. 28.) The roaring lion tries what he can do, but he cannot; I buffet him; I *tell* him I have nothing to do with him, and that he has nothing to do with me." (1 Peter v. 8; James iv. 7.) On our repeating, "When the Lord giveth quietness, *who* or *what* can make trouble?" (Job xxxiv. 29.) With much emphasis, "*Nobody!* I have just come down stairs, and have been reading the 2nd chapter of the 2nd of Timothy. But I am unable to sit up; I must lie down for ease, and I can *think*, when lying down: but I must read some more before going to bed.

"Lord! thou art true; and O the joy
To turn from other words to Thine!
To dig the gold without alloy,
From truth's unfathomable mine."

"O how *very much* Zaccheus must have loved him, he came down *so quick* from the tree! But he was a 'chosen vessel;' it was that that made him come down so quick. (He repeated

all the passage, Luke xix.) We cannot read the Word of God, without seeing that He has a people whom he *chooses* and *calls*. Oh! what a mercy, and how wonderful, to bring me round about, and round about, till he brought me into this spot, and sent instruction to me!" (Deut. xxxii. 10, &c.) He expressed, as he frequently did, his obligations to the kind benefactors under whose roof he was; and dwelt upon all the comforts they provided him with. As a mark of respect, they asked him, if he wished his remains laid where the other members of his family were buried? "O, I don't care any thing at all about my body *now that my soul is safe!* lay me any where—carry me to Brading, as that will be *cheapest.*" On our rising to go, he clasped our hand with affectionate earnestness, saying, "*I cannot repay kindness; but* (raising his eyes to heaven) *there is one above who will repay all!*" "Yes, you can pray for us." "O yes! you know when we say '*forgive us,*' it takes in *every body!*" This was our last interview, and it was indeed impossible to contemplate *him*, and the stupendous display of mercy his near prospects afford, but with filled heart and eye. Circumstances unavoidably obliged us to leave the neighbourhood for a few days; and, on

our return to the village, we learned, with mingled feelings of joy and sorrow, that he had, the day before, joined the great "multitude which no man can number, standing before the throne, and before the Lamb, clothed with white robes, and palms in their hands." (Rev. vii. 9.) He had great apprehension lest, in his closing days, he should burden the family; but his gracious Lord disappointed all his fears, and exceeded his hopes; and so graciously vouchsafed to "fulfil the desires" of His dying servant, that he scarcely required common attendance; for on the day preceding his death, he walked out a little three times; and, on going to bed, declined assistance, saying, "he would do all himself." In the morning his breathing was much oppressed, and he was too exhausted to raise himself to take a little wine and water, which he swallowed: they adjusted his pillow; he laid down again, saying, he was "quite comfortable now:" they offered to read to him. "No, I am *satisfied*; I should like to lie and *think*." He fell into a profound sleep for three hours; his breathing was quiet as that of an infant; and whilst the bystanders were watching around his bed, the blessed spirit had taken its station before the Throne!

"Jesus can make a dying bed
Feel soft as downy pillows are ;
While on His breast I lean my head,
And breathe my life out sweetly there."

WATTS.

It might be said, almost literally, that the four last months had been spent by the AGED SHEPHERD in prayer, and in reading the Word God. The Testament so read and so blest, is now in our possession. The last portion which engaged his attention was 1 Peter i. ; and blessed be the God and Father of our Lord Jesus Christ, kept by the power of God, through faith unto salvation, *he now realizes* the "inheritance incorruptible, and undefiled, and that fadeth not away." (ver. 4, 5.)

Is not this a "brand plucked out of the burning?" (Zech. iii. 2.) May the Spirit of Grace so accompany this affecting instance of the love, and grace, and power of Christ Jesus, as to encourage every despairing sinner, by assuring them, that however great their sins may have been, yet is there room in a Father's *heart*, in his *love*, and in his *house* ; "for Christ is able to save to the uttermost all who come unto God by him ; seeing he ever liveth to make intercession for us." (Heb. vii. 25.) And he will, in

answer to prayer, communicate the riches of his grace to *pardon, justify, and sanctify*. (John xiv. 13, 14.) Let the testimony of the dying Shepherd be ever present: "It gives Jesus joy when we come to him, for he casts out none that come." (John vi. 35.) O, make but trial of his love! and "seek ye the Lord while he may be found, call ye upon him while he is near;" (Isa. xv. 6;) for, on the other hand, let not the *aged* nor *youthful* reader *presume* on lengthened days. To both we would say, "*This* is the day of salvation!" We never read of *to-morrow* in the Bible! Hear what he saith, in whose hand our times are; (Ps. xxxi. 15;) "Therefore be ye also ready; for at such an hour as ye think not, the *Son of Man* cometh." (Matt. xxiv. 44.)

"Behold, a Stranger at the door,
He gently knocks, has knock'd before;
Has waited long, is waiting still,
You treat no earthly friend so ill! *

"But will he prove a Friend indeed?
He will, the very friend you need:
Jesus of Nazareth, 'tis he—
With garments dy'd on Calvary! †

* Rev. iii. 20.

† Isa. lxiii. 1.

“Thou’rt *blind* ; he’ll take the scales away,
And let in everlasting day :—
Naked thou art, but he will dress
Thy trembling soul in *righteousness* ! *

“Admit him ere his anger burn,
His feet departed, ne’er return ;
Admit him, or the hour’s at hand,
When at *his* door denied you’ll stand ! †

“But know, nor of the terms complain,
When Jesus comes, he comes to reign ;
To reign, and with no partial sway,
Thoughts must be slain that disobey, ‡

Sovereign of souls ! Thou Prince of Peace !
O ! may thy gracious reign increase !
Throw wide the door, each willing mind,
And be *thine* empire, all mankind !” ||

* Rev. iii. 17 ; Jer. xxiii. 6.

† Matt. xxv. 10, 12.

‡ Psalm ii. 6 ; Prov. xxiv. 9.

|| Psalm lxxii. 19.

THE AGED WIDOW.

"She never heard of half a mile from home ;
Just knew, and knew no more, her BIBLE true :

* * * * *

And in that charter read, with sparkling eyes,
Her title to a mansion in the skies !"

THE AGED WIDOW.

“ I caused the widow’s heart to sing for joy.”

JOB xxix. 13.

“ And even to your old age, I am he ; and even to your hoar hairs will I carry you ; I have made, and I will bear ; even I will carry, and I will deliver you.”—ISAIAH xli. 4.

It has been said, and it is well said, “ that poor believers are as princes in disguise, travelling to their crown and kingdom.” (Rev. i. 6.) Unknown, yet well known, having nothing, yet possessing all things, they come up from the wilderness, leaning upon an Almighty *covenanted* Saviour, who is leading them forth by the right way to a “ city which hath foundations,

whose builder and maker is God." (2 Cor. vi. 9, 10; Psalm cvii. 7; Heb. xi. 10.)

It was early in the spring of 1827, when a gracious Providence first conducted our steps to the humble dwelling of the Aged Widow, (whose conversations will furnish the subject of the following pages.) It was situated in one of those little romantic vallies which so frequently arrest the eye of the traveller in the county of Wiltshire. The stillness which reigned around seemed only interrupted by the distant chiming of the sheep-bells on the adjoining high grounds, or by the murmuring of a little brook by the way-side, "betraying the secret of its course." There were a few more individuals to be found in the scattered hamlet whom "the day-spring from on high had visited," (Luke i. 7, 8;) and many more, whose spirit, and temper, and habits, spoke their living "strangers to Christ, having no hope, and without God in the world." (Ephes. ii. 12.) The hours we passed under the roof of this aged believer, were hours much to be observed unto the Lord, (Ex. xii. 42,) when listening to her testimony of the mercy, and love, and faithfulness, which had shone on her journey. The departing rays and splendours of the setting sun

are often the most glorious ; and the days of the years of her pilgrimage, (Gen. xlvii. 9,) being now eighty, she was standing on the threshold of the land of promise, and unto her " it was given," in a very peculiar manner, " to rejoice in hope of the glory of God." (Rom. v. 2.) A desire to depart, and to be with Christ, and her bright and glorious prospects of being like unto him, and eternally with him, were her daily theme. (See 1 John iii. 2 ; 1 Thess. iv. 17.) In a little garden adjoining her cottage were many of her privileged moments spent. Thither she oftentimes resorted as to a "*little sanctuary*," (Ezek. ii. 16,) when assailed either by " fightings without, or fears within," (2 Cor. viii. 5,) and experienced, in communion with her Saviour, " those joys a stranger intermeddleth not with, in casting all her care upon him," as we read of the afflicted king Hezekiah, " he took his letter, and spread it before the Lord." (Prov. xiv. 10 ; 1 Peter v. 7 ; Isaiah xxxvii. 14.) It is our unspeakable privilege that prayer is not confined to *place* or *posture*, as the hymn so sweetly says,

" Prayer is the burden of a sigh,
The falling of a tear ;
The upward lifting of the eye,
When none but God is near."

MONTGOMERY.

Though her means of subsistence were scarcely sufficient to supply the necessaries of life, having but little in addition to the weekly allowance of two shillings from the parish, she was, in her person and cottage, the picture of cleanliness and neatness, fulfilling the apostle's injunction, "be not slothful in business; let all things be done in order," (Rom. xii. 2: 1 Cor. xiv. 4;) and we have frequently heard her say, whilst the uplifted eye *spoke* "the peace that passeth understanding, (Philip. iv. 7,) "I want no money—Christ and a crust are all I want—how sweet to feed upon his word—it is food, if we have none else!" (Job xxiii. 12.)

One morning she gave us the following account of the way by which she had been brought to the waters of life. (Rev. xxi. 6.) "My grandfather left me his Bible, and I read it constantly, and every thing that came in my way I read. I used to carry any little pamphlet in my bosom or pocket that I might read at all opportunities. When gleanings, I always kept out of the way of others, not to have their discourse, which I never liked. Every day I repeated the prayer in the church service, 'O God, merciful Father, that despiseth not the sighing of a contrite heart, nor the desire of such as be sorrowful,' &c.;

and that prayer was made a great means of making me feel my sins; all that I had done as a child came before me, (John iv. 29 :) I suffered a great deal from terror, thinking I never could get to the *Holy City*; but I cried to the Lord to give me FAITH to believe in him as my Saviour, for I had read all about him in the gospel. I then felt the meaning of what I had been reading so long, and I was enabled to flee to Christ for strength and refuge. (Heb. vi. 18.) I went through many conflicts, and had no one to open my mind to for two years; and my husband greatly opposed me, (Matt. x. 36;) and it was the Lord's doings to enable me to bear it with patience; and being assured in his own good time *he would alter it all*. (Isa. xli. 10, 11.) The children were often a great interruption, and I used to go up to my chamber to pray. (James v. 13.) David's words *be very true*, 'it is good for me to have been in trouble,' (Psalm cxix. 71 :) in those days I had the Lord's presence most with me, and if He does not come Satan *would*; he always tries to get a corner. Many a time I fell down at my bed-side, and prayed heartily for patience, and prayed to have my will lost in his blessed will: and he did give me strength, (Psalm xxix. 11,) though many

tears I shed, and that now makes my eyes so weak. My husband used to say I was more upon my knees, than others upon their feet; he said many unkind things, and gave away my house to my son; but I am soon going to have a house of my own far higher than we can reach, which no one can take from me, and it is that I long for! (2 Cor. v. 1.)

“ When I can read my title clear
To mansions in the skies :
I bid farewell to every fear,
And wipe my weeping eyes !”

WATTS.

“ When I was in trouble about my sons going as soldiers, I could not sleep, but thought upon the Scriptures, and prayed to the Lord for *they*. During the night, I have all my thoughts to myself, and don't want to sleep, and repeat Scripture and hymns. I pray when faith is weak for the Lord *to raise it again*, (Luke xvii. 5,) I pray to get rid of all sin, to get rid of all these inmates, (Psalm cxxxix. 23, 24;) but we require to feel them, and to meet with trials to keep us in the valley of *humeltation*; that is the comfortable place to be in, when the Lord is with us.” Alluding to the trying temper of

a near relative, "When — is *comical*, I pray to the Lord for strength, and he answers, for he keeps down the spirit. (Psalm lxxv. 7.) I go into the garden or upstairs, and keep out of the way, and thinks my time is short, and I pray to *he* who takes the trouble out of my mind, *and it dies away in my heart*. If we had not crosses, we should *be up*, and I wish for the garment of humility; a meek and quiet spirit is, in the sight of God, of great price. 'He is a very present help in time of trouble;' I have felt it scores of times. (2 Cor. xii. 7.) I long for the hour to depart—I could meet the Lord without fear and amazement, from a well-grounded hope in 'his tender mercy;' (Luke i. 78;) it is all done for us already, and my blessed Lord will not *wrong* me. (Matt. xxii. 4; John ii. 1.) I hope I have 'touched the hem of his garment.' (Matt. ix. 20.) My whole trust and confidence is in what he has done and suffered for me; I have no dependence on any thing I do or can do. (Ephes. i. 6, 7; Philip. iii. 8.) I pray every morning for the 'wedding-garment,' and to be clothed with the ornaments of his heavenly grace. (Matt. xxii. 12; Luke xv. 22.) O how I long every day to get to 'the city, whose maker and builder is God;' I have

no anxiety about wanting bread—I am sure I shall have enough of that. (Isaiah xxxiii. 16.) I long for the bread that endureth unto everlasting life; (John vi. 27;) I only long for glory!”

April 28.—We found her busily engaged reading the Death of Abel. “It has many good properties and entertaining; but I cannot make out in the Scriptures that Cain was saved: I have been reading his prayer here, but we know had he prayed, he would have been answered; I never give credit to any thing, and take no notice, if I do not find it in the Bible. I have got the ‘Dairyman’s Daughter’ to-day, and have been reading *she*, and like it much; her faith was so clear, and she died in such peace; the LORD gave her strength, and courage, and comfort, she was enabled to put her trust in *he*.” She then repeated Psalm xxxiv.

“Through all the changing scenes of life,
Of trouble and of joy,
The praises of my God shall still
My heart and tongue employ.”

Adding, “It is a very beautiful Psalm: I seldom go to bed without repeating it; or at least during the night. When sitting at my

work, *I can look myself over*, and pray for one, and pray for another. (Ps. iv. 4; 1 Tim. ii. 1.) Good and gracious is our Lord; it is a blessed thing that we have a Saviour to go to, who is making intercession for us, who watches us by night and day. (Heb. vii. 25; Isaiah xxvii. 3. Compare also Psalm cxxi.) ‘He that keepeth Israel shall neither slumber nor sleep.’ O precious hymn of yet more precious truth! O that it were as delightful to the reader’s heart, as it was to the heart of him who wrote it!”*

April 30.—We accompanied her into the garret where she slept, to inspect her greatest earthly treasure, her Bible and books, which were deposited in a little box. Could the walls of that lonely garret speak, they could tell us how the hours spent there were cheered and enlightened by many a bright beam from the Sun of Righteousness; to apply a remark of Dr. Watts’

“Thy presence makes my day,
Where Jesus is ’tis heaven!”

On taking out her Bible, carefully covered, she observed, “In heaven our light will be all

* Serle.

clear, and we shall know then what we cannot see here, for we only see through a glass darkly. (1 Cor. xiii. 12.) I *dote* on 'Bunyan's Law and Grace Unfolded;' it is a wonderful good book: I have read 'The Holy War;' but I am not so much taken up with *he*. Those who keep to the covenant of works are entirely lost; it is *terrible sharp*; we must go to the covenant of grace, and there we are sure to be saved *under its feathers*. (Ps. xci. 4; Gal. iii. 10; Heb. viii. 10—12.) We must go to Christ for every thing we want out of his storehouse; every thing that poor, vile, polluted sinners need, as well as food, raiment and water. Blessed LORD, he has *all* things in his hand. (John i. 16; iii. 35.) I often feel as if I had no love to him, and mourn over it. When I read my Saviour's sufferings, I do so feel it, I cannot help shedding tears. I be sure it is true every thing that he has done for me; by faith I see and believe it, as much as if I saw it done upon the earth myself. (Heb. xi. 1.) It is a great sin to doubt; and we be sure the words are true, for it is upon *oath*, and it is impossible for God to lie. (Heb. v. 17, 18.) Wonderful to think, we are redeemed and kept *from the burning coals*, our blessed Lord leaving his glory to

die for us worms. It is our own fault if we don't come; the road is smooth and plain, nothing in the world in our way; every thing is done for us, we have only to believe in the Lord Jesus Christ, and we shall surely be saved, and come unto the marriage supper. (Acts xvi. 31; Rev. xix. 9.) There is no plea for ignorance in the Scriptures, that I can find out; the gospel is ready for every one. (John vi. 37.) And may 'all that is within us praise his holy name;' we should praise him as well as pray to him, 'in every thing give thanks.' " (1 Thess. v. 17.)

Scattered pearls lose nothing of their value, though the *string* be broken; and we feel assured our readers will so consider desultory and broken sentences, *each* being to the praise and glory of his grace, whom to know is life eternal. (Ephes. i. 6; John xvii. 3.)

May 28.—A day in thy courts is better than a thousand. (Psalm lxxxiv.) "I could not live without going to the house of God, it is food; I am lost during the week, if I have nothing to think of; we should daily and hourly thank him for the gospel.

' With joy we hasten to the place
Where we the Saviour oft have met;
And while we feast upon his grace,
Our burdens and our griefs forget.'

“I used to give sixpence a month to the Missionary Society, till I had no money; but I pray every night for them who are going through so much for the sake of their Saviour, to be preserved under all their troubles. I could not read the figures and hard names in the ‘Missionary Register’ you lent me; but I saw that religion was flourishing, and that was enough for me to see. It is the best of comfort to speak one to another, and that is the company ‘whose conversation becometh the gospel of Christ,’ (Phil. i. 27;) but they are so scarce, I do not know what I should do without my books. I tremble when I hear any one ‘swear;’ I would rather live in a ditch, as live in a house where there is swearing.

“I have prayed to God for the ‘Saint’s Rest,’ and that I might get the book called by that name.” It so happened we had a copy of this much-wished-for book, which was immediately sent; and she remarked, a few days after, “It is a most wonderful good book; what are riches and honours compared to the immortal soul’s safety!”

My dear reader, how is it with us? Have we been awakened by the Holy Spirit, to discover by all the sin *within* us, and the sin *without* in others, *the death of the soul*; or in

other words, the loss of God's favour, the loss of his image, (by the immediate departure of the Holy Spirit on the fall, from whom the image of God was *derived* and *maintained*,) and the likeness of Satan stamped in its room; deprived of all possibility of communion with God, and enjoyment in him. (Ephes. ii. 1—3.) In this state of *helplessness* and *hopelessness* must the sinner remain through time and through eternity, unless he is brought through distinguishing mercy to the FOOT OF THE CROSS; the *blood* of Christ alone can save him from hell; and his spotless *obedience* only restores him to the favour of God, and brings him into a state of acceptance, (Ephes. i. 6;) whilst the re-introduction *or the giving back* of the Holy Spirit, "as a soul within a soul," (constitutes that great spiritual change described as a *new birth*, a *resurrection*, John iii. Ephes. ii.) delivers us from the *reigning* power of sin; gives a capacity to serve God *spiritually* on earth, and a meetness for the heavenly inheritance. (Rom. vi. 14; Col. i. 12.) "My son, give *me* thine heart," (Prov. xxiii. 26,) are the words of him "who spake as never man spake." Methinks we hear some one say, "We can do nothing, and why should that be required of us which is

not in our power to perform?" We answer, *Turn all God's demands into petitions*; beseech him to *take* your heart, for you cannot *give* it. When he saith, "Turn ye, turn ye!" earnestly and eagerly cry, Lord, turn thou me, and I shall be turned, (Jer. xxxi. 18;) when he saith "pray," may the language of your heart be, "Lord, teach me to pray," &c. (Luke xi. 1.)

May 6.—We found the AGED WIDOW at work in her little garden, which occasioned the following conversation. "I used to pray in the wood and behind the furze, and have often wished to live in the wood, it is so solitary and secluded, that I might have no interruption; it was delightful to hear the birds, they praise God for their blessings. (Psalm cxlv. 10.) I have often grieved over it to think they were praising him, and I dull and sluggish in my bed. I can read "Hervey's Meditations" everywhere. Creation is a book. In the spring just now, the flowers are *peeping out*: it reminds me of the *resurrection*. When looking at the lily's withering leaves, it is like myself. I never hear a sermon, but I read my heart and my thoughts; and that is the way to mend by it, when the Holy Spirit thus teaches us.

Christ has promised to bless our spiritual provision, and that he does beyond expression. He promises also bread and water, and his blessings are in *copious showers*. (Psalm cxxxii. 15; Isa. xxxiii. 16.) 'Thine eyes shall see the King in his beauty.' (Isa. xxxiii. 17.) I desire, and hope, and pray for this: it is all vanity in this world—Solomon felt this. (Eccles. i. 11.) I want nothing here: rich free grace is my riches. I pray to him to create in me a clean heart, and to renew a right spirit within me, and to keep me stedfast till he takes me finally to himself. (Psalm li. 10; 1 Peter i. 5.) My faith is not always so bright; there are clouds sometimes, but I go to Christ, he speaks for us, I am a weak helpless creature, and I can do *nothing*—he knows that. (1 John ii. 1; John xv. 5.) I go to him, and that is the place, and cast my burden upon him. Those days, when the light of his countenance shines upon me, it is a peace beyond expression. When in bed I think, scores of times, "O that I had wings like a dove, then would I flee away and be at rest." (Psalm lv. 6.) (With much emphasis) O to see the glory of the Lord at my last departing hours! I have been praying for it for pretty many years: it is all I wish for in this

world. "Whom have I in heaven but thee, and there is none upon earth I desire beside thee." (Psalm lxxiii. 25.) On asking her if always enabled to view death with the same comfort? "Doubts and mistrust arise sometimes, but I pray to the LORD, *and they flee off*. Who can help wishing to be in 'the city,'—no sin, no sorrow, no trouble, nor sickness. (Rev. vii. 17.) We cannot conceive either the *joy* or the *misery* in the other worlds, though it is described *so sharp* in the Bible." She continued: "Glow-worms shine in the dark, and so does grace in the time of affliction, and I have proved it well: it is our best time, we have more of the Lord's presence." (Isa. xliii. 2.)

May 10.—"Life is a thorny maze, full of trials and difficulties. If we *could dip* into his decrees, they would soon lose great part of their glory! We have *plenty* made known to us; we should make a bad choice, did we choose for ourselves: we are bad judges of his ways: I would not change my state for a thousand pounds; the rich have so many conflicts, and so much to do with the world, *they cannot be off it*; many an aching heart rides in coaches, but I want nothing; I have Christ, and rai-

ment, and food—that is all I want, and contentment in any condition. He has given me that, for nothing is to be had without his gift. (John iii. 27.) ‘Godliness with contentment is great gain: a contented mind is a continual feast.’ I can feel that. (1 Tim. vi. 6; Prov. xv. 15.) But there must be higher powers to carry on things, or we could not get on in the world: the rich could not do without the poor, nor the poor without the rich; but we must not be our own choosers. The Lord places *every one* in the situation which pleases him; and how wonderfully the Almighty has placed us, and provides for all! (Deut. ii. 35; Ps. cxlv. 15.) All so well done—*desperate* well—surprising and wonderful *to look into it*. (Gen. i. 31.) ‘As for God, his way is very perfect, past finding out.’ (Ps. xviii. 30; Job xi. 7.) When once we come to heaven it will make up for all sufferings—the very thought of it revives one’s heart.

‘O glorious hour! O blest abode!
I shall be near and like my God!
And sin and sense no more control
The sacred pleasures of my soul.’—WATTS.

“When in trouble, I pray to the Lord to bear the trouble for me. (James v. 13; Ps.

lv. 22.) Nothing can separate us from the love of God, neither life nor death can part us from his favour. (Rom. viii. 38, 39.) I would sooner have 'the witness bearing witness with my spirit that I am a child of God,' than that an angel from heaven should tell me in a vision that my name is enrolled in the 'book of life.' (Rom. viii. 16.) We can get treasures at the throne of grace we cannot get anywhere else. Come with boldness: he has promised, and will not deceive us. (Heb. iv. 16.) I have often been doubting and very weak, but not so much lately, as the LORD has helped me out of it, and strengthened me, and enabled me to rely on his promises, 'the strength of my heart and my portion for ever.' (Psalm lxxiii. 26.)

"The manna, and the rock cleft for water, is to *admiration*, (Ex. xvi. 14, 15; xix. 6;) and we have the same God *all-sufficient*: we have often been in trouble, as the children of Israel at the Red Sea—mountains on each side, and Pharaoh and his host behind; but we have only to look up, and *the Lord is there*. (Ezek. xlvi. 35.) Though the soul of the believer in Jesus may oftentimes be discouraged because of the way, (Num. xxi. 4,) Jehovah Jireh is *engraven* on every trouble and perplexity.

What God said to Jacob is *inscribed* on every promise: ‘I will not leave thee, until I have done that which I have spoken to thee of.’ (Gen. xxviii. 15.) The promising God will, in due time, be a performing God: O believer, give him the glory of his truth, amidst all seeming delays. It is our duty to keep the eye shut upon dark *providences*, and to keep the eye of faith open upon the clear *promises*. We walk by faith, and not by sight, (2 Cor. v. 7;) and therefore, though dark days should come, we ought to believe where we cannot see; and blessed is she that believeth, for there shall be a performance of those things which were told her from the Lord.” (Luke i. 45.)*

May 12, was our last interview with this aged saint; and “the memory of the just is blessed, and their words as choice silver.” (Prov. x. 7. 20.) “During last night I was meditating on the judgment-day—the *judgment-seat of Christ*! (2 Cor. v. 10.) If the angels veil their faces in his presence, what could I, a poor worm, sinful dust and ashes, do? My comfort was, that he has washed me in his precious blood, and clothed me in the spotless robe of his righteousness, that in that day I shall be

* Erskine.

like him, and sing hallelujahs to the Lamb. (Rev. i. 5; Isaiah lxi. 10.) Marvellous the *redemption* of the world, much more marvellous than the *creation*! How that he should leave his Father's glory, and come down to die for us rebels! He knew that man could not continue in a state of innocence; but the agreement was made in heaven, before there was any sin, that Christ was to die for the transgressors. Nothing else *wont* bring us to God; *without shedding of blood, there could be no remission*, (Heb. xi. 22;) no merit of ours—no mortal man could do it—not the angels in heaven—none but the Son—the *union* of the two natures—God as well as man—or he could not have borne it. There is not a '*flaming sword*' to drive us out of Paradise, but we are *driven into Paradise* now by his word and grace. (Gen. iii. 24; Luke xiv. 23.) What a blessed thing that we have *grace* for the asking: 'Him that cometh, I will in no wise cast out.' (Luke xi. 9; John vi. 37.) He will lose none of his sheep; those that cannot walk, he will carry. He will carry us through the kingdom of grace to the kingdom of glory. (John x. 15; Isaiah xl. 11.) None can pluck us out of our Father's hand. (John x. 28.) I

can put no trust in self-righteousness—*worse than the dust of our shoes*; for if we kept the whole law, and offend in one point, we are guilty of all; and if we kept it at all, we are but unprofitable servants—our Lord himself tells us so. (Luke xvii. 10; James ii. 10.) It will do us no good to look at any thing but him, the beginning and the ending. (Rev. i. 11.) He is the substance out and through the Bible, every thing relates to him: all written by his Holy Spirit. How sweet to feed upon his word! He is at our right hand, and promises he will never leave us nor forsake us. (Psalm xvi. 8; Heb. xiii. 5.) I want no money, I want only a bit of bread, and God will provide for all who put their trust in *he*.” (The grand remedy against undue fear of every possible kind is, in one word, communion with God. He who would be little in temptation must be much in prayer. Ply the mercy-seat; eye the blood of Christ; cry mightily to the Spirit of God. If he shine *within*, you will fear nothing *without*.*) “The Lord draws in different ways. Some with the cords of his love, and others with the hammer of his own word. (Jer. xxiii. 29.) I am sure he drew me, or I could

* Toplady.

not come to him. ‘Draw me, and I will run after thee.’ (Cant. i. 4.) We must go to Christ *just as we be*. (Isa. lv. 1.) If we are *blind*, he will open our eyes; if *naked*, he will clothe us with his righteousness; if *hungry*, he will feed us. (Isa. xxxv; lxi. 10. John vi. 35.) All is calm at present with —; peace is better than riches; I cannot bear quarrelling on account of the sin, it is a great burden to me; I always go out of the way. If Christ does not dwell in our hearts by faith, we are none of his. (Rom. viii. 9.) Come and welcome to Jesus Christ; him that cometh to *he*, he will in no wise cast out; there is a filial fear, not a slavish fear; as one remarks, the love of an affectionate child, delighting to do his heavenly Father’s will.” (John vi. 37; Jer. xxxii. 40.) “In the name of Jesus the whole gospel lies hid: it is the light, food, and medicine of the soul. As, on one hand, nothing can warrant and animate our joy; so, on the other, nothing can effectually kill sin but a *clear beholding* of Christ’s ‘righteousness;’ the more will grief and shame for sin have room in our hearts, that we should ever have offended such a gracious Lord. (Ezek. xvi. 63.) Give God the whole glory, and pray that the Holy Spirit may give you

continually more enlivening views of that *imputed righteousness*. Believers are then lowest at God's footstool, when they are highest on the *mount of assurance*. During those exalted moments, corrupt nature, (that man of sin within,) and every vile affection, are stricken, as it were, with a temporary apoplexy; and the believer can no more, for the time being, commit wilful sin, than an angel of light could dip his wings in mud." *

But to return to the aged widow†—"It is so comfortable when I can lie awake, and praise the Lord for his mercies and his loving-kindness. I long for the time when conflicts will be over, when I shall get rid of this tenement of clay, when this body of sin and death shall be put off. (2 Cor. v. 2.) I am not in the least afraid of the pain of dying, because the Lord is all-sufficient, and he has promised to be with me, (Psalm xxiii. 4;) to depart and to be with Christ is far better. (Phil. i. 23.) Nothing in the world is comparable to it. I long for the time when my Saviour shall say, 'Come, poor

* Toplady.

† January 1830, we received accounts of this venerable servant of Christ having departed in the triumph of FAITH, and entered into Glory.

sinner, come to me ;' but may my will be lost
in his blessed will !" (Matt. xxvi. 39.)

" WHILE on the verge of life I stand,
And view the scene on either hand,
My spirit struggles with my clay,
And longs to wing its flight away.

" Where Jesus dwells my soul would be,
And fains my much-lov'd Lord to see ;
Earth, twine no more about my heart,
For 'tis far better to depart.

" Come, ye angelic envoys ! come,
And lead the willing pilgrim home !
Ye know the way to Jesu's throne—
Source of my joys, and of your own.

" That blissful interview, how sweet !
To fall transported at his feet !
Rais'd in his arms to view his face,
Through the full beamings of his grace !

" As with a seraph's voice to sing !
To fly as on a cherub's wing !
Performing, with unwearied hands,
The present Saviour's high commands.

" Yet, with these prospects full in sight,
We'll wait thy signal for the flight ;
For while thy service we pursue,
We find a heaven in all we do."

DODDRIDGE.

“ Rock of ages, cleft for me !
Let me hide myself in thee !
Let the water and the blood,
From thy wounded side which flow'd,
Be of sin the double cure ;
Cleanse me from its guilt and power.

“ Not the labour of my hands
Can fulfil thy law's demands :
- Could my zeal no respite know,
Could my tears for ever flow,
All for sin could not atone ;
Thou must save, and thou alone.

“ Nothing in my hand I bring,
Simply to thy cross I cling ;
Naked, come to thee for dress ;
Helpless, look to thee for grace ;
Vile, I to the fountain fly ;
Wash me, Saviour, or I die !

“ While I draw this fleeting breath,
When my eye-strings break in death ;
When I soar to worlds unknown,
See thee on thy judgment throne ;
Rock of ages, cleft for me,
Let me hide myself in thee !”

TOPLADY.



FROM the striking and remarkable connexion between the eventful life of the Aged Gipsy, and the present encouraging circumstances respecting her hitherto neglected, wandering relatives, it has been particularly urged, from different quarters, by the friends of the Gipsy cause, that if a short sketch were published, it is likely to be attended with considerable advantage, by awakening more general attention and interest on their behalf.

On this ground we have been induced to accede to the request; though sensibly alive to the obvious objections against writing any account of a *living* character. We have endeavoured to remove the opposing difficulties, or, more properly speaking, to lessen them, by adopting the following course:—On consideration, we judged that it might be attended with less personal risk to the individual, instead of leaving her to discover it incidentally, to state to her simply that such a sketch has been made, and the reasons for so doing. Humility and tenderness of conscience are the distinguishing features of her Christian character; and we have

had many proofs that her integrity may be fully confided in. We have therefore confidently received her pledge, "*that she never will read the little publication, nor suffer any one to read it to her, nor even to name it in her presence.*" We trust also that we are not without *scriptural* authority on our side, (when doing what on ordinary occasions would be highly inexpedient;) for we read not only of the faith, and love, and good works, but the *names* of a Lydia, Dorcas, (Acts ix. 36,) Cornelius, (Acts xvi. 14,) Phœbe, Priscilla, (Rom. xvi. 1, 3,) and Aquila, and all *living* characters. This was in the early days of the church, and we have reason to hope, that the Spirit of God is now laying the foundation of the *first* church among the outcast Gipsies.

THE AGED GIPSY.

“ALL the names and titles of God in the Bible illustrate the dignity and character of the great Redeemer: they shine in every page, and this spreads *lustre*, *life*, and *glory*, through every page of that blessed book, because each one, more or less, is treating of the LORD JESUS.” (John v. 39.)

“All power is given unto me in heaven and in earth,” are the words of him, “who spake as never man spake:” and the soul of the believer dwells with increasing delight on the great and glorious truth, so full of sustaining consolation, that the government of the kingdoms of *providence* and of *grace* is upon the shoulder of his Lord and Saviour Jesus Christ.* (Matt. xviii.

* Newton.

18; Isaiah ix. 6.) Every event in both are under *his* dominion, who bore all our sins in his own body on the tree, who fulfilled all righteousness for our justification, and ever liveth to make intercession for us. (1 Peter ii. 24; Dan. ix. 24; Heb. vii. 25.) His providence pervades and manages the whole, and is as minutely attentive to every part, as if there were only that single object in view: "Not a hair falls from the heads of his children without his permission, for they are all numbered by him;" he clothes the grass of the field, feeds the birds of the air, and the young ravens that call upon him. He over-rules the rise and fall of nations, and bends, with an invincible energy and unerring wisdom, all events: so that while many intend nothing less in their issue, their designs all concur and coincide in the accomplishment of his holy will. Fire and hail, snow and vapour, stormy wind, all obey his word. (Luke xii; Psalm cxlviii. 8.) Riches and poverty, health and disease, life and death, are subject to his almighty will; "He saith to one, go, and he goeth; to another, come, and he cometh; and to his servant, do this, and he doeth it." He restrains with a mighty hand, all the efforts of Satan, and all his hosts: *they* also are God's instruments for

the good of his people, not willingly indeed, but of necessity: their opposition and temptations are included in the comprehensive catalogue of "things which work together for good, to them that love God." (Rom. viii. 28.) Their malignant efforts are the means of purifying what they labour to destroy: they eventually assist those in their way to heaven, whom they intend to thrust down to hell. This is he whose name is "Wonderful," (Isaiah ix. 6.) "the head," (Ephes. i. 22.) of his believing people. How happy, how safe are they, whom he has engaged to bless and protect! How honoured and privileged are they, to whom he is pleased to manifest himself, and whom he enables and warrants to claim as their friend, and their portion: they shall not want, they need not fear; his eye is upon them in every situation—his ear is open to their prayers, (Psalm xxxiv. 15.) and his "everlasting arms are under them" (Deut. xxxiii. 27.) for their sure support. On earth he guides their steps, controls their enemies, and directs all his dispensations for their good; while in heaven he is pleading their cause, "preparing them a place," and communicating reviving foretastes of the "glory that shall be revealed." O how is this mystery hid-

den from an unbelieving world! Who can believe it, till it is made known by experience, what an intercourse is maintained in this land of shadows, between "the Lord of glory and sinful worms!"

It will be our delightful office and humble attempt (under divine guidance) to trace some of the glories of Immanuel's kingdom, by narrating a few particulars of the history of Lucy Stanley, the Aged Gipsy, which were taken down at different times, with all possible accuracy, in her own words, that "the wonderful works of God" (Acts ii. 11.) might be read with greater interest and profit, and that glory to his adorable name "may redound through the thanksgivings of many." (2 Cor. iv. 15.) But the eventful circumstances in the Aged Gipsy's life form so many striking links of the golden chain of the *purpose*, *promise*, and *providence* of Jehovah, and exhibit so much of "the unsearchable riches of grace" in the day of mercy now dawning on her "wandering relatives," as she terms them, that, before we proceed, it is needful, in order to preserve the connexion, to give a brief statement of the formation of the little Gipsy Colony now established at Southampton. At the close of the year 1828, some indivi-

duals resident there, had much cheering and encouraging indication of the divine blessing having accompanied the prayerful, judicious, and persevering exertions which had been carried on for about a year and a half, for the temporal and spiritual welfare of those hitherto neglected and forlorn *outcasts*, who frequent Skirley common—long a favourite encampment, and within a mile of the town. In little more than the above short period, *twenty* adults and children had by degrees assembled—all were under stated care and superintendence—each one learning to read the blessed Word of God, and receiving moral and religious instruction. Six women of that number were residing respectably in houses, and employed in such work as they were found capable of undertaking, to assist in supporting their families, and to diminish the expenses incurred in defraying their rent; and in clothing them, &c. Four boys were apprenticed to different trades, and the younger children placed at school. It was a leading object in every arrangement made by those friends who had so kindly undertaken their cause, to endeavour *gradually* to overcome the early, deep-rooted habits of restlessness, sloth, and inactivity, and all the countless evils

arising from *gratuitous* charity, by stimulating them to industrious and provident habits, and inducing them to contribute small weekly deposits out of their earnings for a future supply of clothing, coals, &c. ; thus raising the tone of *self-exertion* in all possible ways, and giving suitable encouragement when their personal efforts entitled them to such little testimonies of approbation.

A tolerably correct estimate was formed of individual character and general proceedings by some of the members of the committee visiting the parents frequently and unexpectedly at their own homes, and vigilantly inquiring into the conduct of the young apprentices, and inspecting regularly the progress of the children at school.

May this "little cloud" (Kings xviii. 44.) prove the harbinger of showers of blessing. (Ezek. xxxiv. 26.) May "the sound go out" (Ps. xix. 4.) unto the remotest corner of our highly-favoured land, of what has been attempted, and what, through the blessing of "*the Lord of the harvest*," has been accomplished, that Christians in every parish, village, and town, may be encouraged to "go and do likewise," and "roll away the reproach" of

past sinful supineness, regarding the temporal and immortal interests of these home heathens; "hitherto (as a zealous friend expresses it) the opprobrium of Christendom, because nothing effectual has been done till now, or even *devised*." How may the Christian weep to think of the "tens of thousands" that have died in generations past without hearing of Christ—to think of that immense tide of *eighteen thousand* in our own country, which is at this moment rolling onward to eternity, and no man on the right hand or left "caring for their souls." (Ps. cxlii. 4.) Every wandering Gipsy who crosses the path of a professing follower of the Lord Jesus, should remind him that they also have a soul to be eternally *saved* or eternally *lost*; that *they* emphatically are the people "dwelling in the highways and hedges," whom the compassionate Saviour enjoins his messengers to invite, exhort, and "*compel them to come in*," (Luke xiv. 23.) An *opportunity* to do good is a *call* to do good; and he who gives the command will also give the grace to obey.*

* It has been suggested, the advantages of supplying every Gipsy tent with a Bible and religious tracts on their encamping in the neighbourhood; for though few, if any, are able to read, yet, in course of their constant removals, they will meet

But to return to our narrative. The providences of God have been justly compared to a "river flowing under ground, and breaking forth in an unexpected time and in an unlooked-for place;" or, as the Holy Spirit sublimely expresses the mysterious and silent majesty of their operations, "the way of Jehovah is in the sea, and his path in the great waters, and his footsteps are not known." (Ps. lxxvii. 19.) Till about this period, Lucy Stanley, raised up among her own people, as a monument of the faithfulness of a prayer-hearing, prayer-answering God, (Ps. lxv. 2.) was scarcely known even by name. Of her it might indeed be emphatically said,

"Remote from man, with God she pass'd her days ;

Prayer was her business—all her pleasure praise."

"Refined, but not as silver—chosen in the furnace with those who can—at all events, the duty is obvious not to allow them to depart without the *Word of eternal life* being placed within their reach, either through possessing the Scriptures, or by some of those "little messengers of mercy."

It was further suggested, that they should be invited to attend divine worship, adult and Sunday-schools, and on their removing, to furnish each family who may have done so, with a written testimonial to that effect, and an accompanying request and recommendation, that the pious and benevolent in other places may follow up similar exertions.

race of affliction," (Isaiah xlviii. 10.) the honour
 had been assigned to her in a very peculiar
 manner, to tread in the sacred footsteps of a
 suffering Saviour through "all the days of the
 years of her pilgrimage." Bending under the
 weight of years and bodily infirmities—the latter
 chiefly occasioned by the unkindness and
 cruelty of her relations, (so awful was their en-
 mity to "the glorious gospel of the blessed
 God," 1 Tim. i. 11.)—that, added to the trial
 of "cruel mockings" and revilings, and being
 a "by word and proverb" among them, and
 some of the family never visiting her for twenty
 years, though passing to and fro; she could in-
 deed take up the language of David, "Fear
 was on every side;" (Ps. xxxi. 18.) for she had
 again and again been threatened with violent
 death. On one occasion, they laid snares to set
 her cottage on fire, to destroy her; and on an-
 other, by aiming a bill-hook at her head, &c.;
 but the interposition of a wonder-working Pro-
 vidence (by means which we cannot afford space
 to detail,) "made their devices of none effect,"
 (Ps. xxxiii. 10.) She told us, "that she has
 gone through such trials, she now can scarcely
 bear to think of them; and that frequently, from
 the terror their unrelenting persecutions occa-

sioned, she has been so overwhelmed, as to be unable to think of any thing. "My heart has been broken many a time; (Ps. lxi. 20.) but I had rather live three days on a roasted potato, and be carried back to the tents, than 'fare sumptuously every day,' (Luke xvi. 19.) and forsake Christ."

Lucy had been placed in regular service when only fourteen, and married a soldier early in life. She had been an established Christian for *thirty-five years*, and, shortly after her own conversion, was made the honoured instrument of bringing a favourite brother to "the knowledge of the truth as it is in Jesus." (Ephes. iv. 21.) During that long period, were they both enabled to "continue instant in prayer," (Rom. xii. 12.) *that the God of all grace might stop the wanderings of their ungodly relatives, and bring them under the sound and power of the gospel*; to this were added unceasing instruction and exhortation at all possible opportunities, when any of them came in their way, "hoping against hope." (Rom. iv. 18.)

But (as an old writer observes,) "*impossibilities* are the best *advancers* of God's glory, who always, more or less, when he intends any great or special mercy to his people, he first

causes the sentence of death to pass upon it, and all the means leading to it, that when it comes, he may be most of all seen therein : that when all means have been *strengthless*, yea *dead*, we then see that God is God Almighty, God all-sufficient." (Ps. cxix. 49.)

Jehovah remembered the word upon which he had caused his servants to hope, "Ask me of things to come concerning my sons, and concerning the works of my hands command ye me:" (Isaiah xlv. 11.) and when the time of the promise drew nigh, (Acts vii. 17.) the set time for the Lord to arise, (Ps. cii. 13.) and honour that faith and prayer, the operation of his own Spirit, "he who determines the bounds of our habitation," (Acts xvii. 26.) and "brings the blind by a way they knew not," (Isaiah xlii. 16.) very unexpectedly "directed Lucy's steps," (Prov. iii. 6.) to a residence near Shirley common, where she was an eye and ear-witness of the faithful, gracious promise, "Blessed is she that believeth, for there shall be a performance of those things, which were told her from the Lord;" (Luke i. 45.) and no Christian mind can read but with adoring wonder, ("though who can paint a sun-beam to perfection?") the affecting and striking display

of "the depth of the riches both of the wisdom and knowledge of God;" (Rom. ii. 33.) for the *twenty* individuals, "who are all now with one accord in one place," (Acts ii. 1.) are her nearest relations, *literally* "gathered out of the lands, from the east and from the west, from the north and from the south;" (Psalm cvii. 3.) and among them, some of her former bitterest persecutors, all treating her with the most marked respect and affectionate kindness. Compare Isa. xli. 10 to 20—lx. 14; which affords a lively comment on the change produced "in the day of divine power," (Psalm cx. 3.) on their feelings and conduct. "It is the Lord's doing, and it should be marvellous in our eyes;" "but the half is not told" (1 Kings x. 7.) of the gracious boon, "exceeding all that had been asked, or even thought;" (Ephes. iii. 20.) for Lucy has the joy of seeing one of that number a monument of divine grace, and one or two others giving "good hope," that the day is hastening onward, when they also shall be found "walking in the fear of the Lord, and in the comfort of the Holy Ghost;" (Acts ix. 31.) the *outward* obedience, and the *inward* consolation testifying that "Christ indeed reigns within." The individual above alluded to,

(whose name from local reasons we conceal,) had walked eight miles one evening to visit Lucy, to intreat her forgiveness for all her unkindness in her unregenerate days, presenting her with half an ounce of snuff, as a little offering, and a nosegay on another occasion. (Ezek. xxxvi. 31.) Lucy's reply was, "Let us forget those things that are behind: old things are passed away, and all things are become new." (1 Cor. v. 17; Philip. iii. 13.) The consistent conduct of Lucy, and that of her brother, (who also resides at Southampton with his family,) their active, industrious, self-denying habits, frequently undergoing painful privations, that they may "owe no man any thing,") united to their ardent zeal for the spiritual prosperity of their people, whilst it affords unequivocal testimony of the sincerity of their own personal piety, presents encouraging prospect of the blessing which may result from their example and influential character to the new settlers.*

* It is proposed by the committee, to employ William Stanley, as a visitor to the camps in the neighbourhood, when the funds are adequate to pay the salary. He already assembles those resident in Southampton, once a week, in his own house, for prayer and reading the Scriptures.

It was a common saying of Lucy's, that the "early bird catches the worm;" and the Holy Spirit's comprehensive injunction of duty and privilege was her daily motto—"not slothful in business; fervent in spirit, serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer." (Rom. xii. 12.) Our first interview with that aged servant of Christ, was one evening on her return from divine service. The delight which she experienced from the ministry of the Word of God was great. The gospel was to her heart "the glad tidings of great joy" indeed, because she deeply felt her need of a Saviour, and was among that blessed number "who know the joyful sound," (Psalm lxxxix. 15.) through the channel of heavenly experience. She came to the house of God in a state of humble dependence on the teaching of the Holy Spirit, (John xiv. 26.) and with an earnest desire of enjoying intercourse with the "Friend of Sinners."

Though pinch'd with poverty at home,
With sharp afflictions daily fed,
It makes amends if they can come
To God's own house for heav'nly bread.

“ With joy they hasten to the place
 Where they the Saviour oft have met ;
 And, while they feast upon his grace,
 Their burdens and their griefs forget.”

Her appearance and deportment were strikingly venerable and respectable; in her manner, much of “ the meekness and gentleness of Christ,” (2 Cor. x. 1.) and on a countenance, indicating considerable acuteness and intelligence, was enthroned “ that peace which passeth all understanding.” (Philip. iv. 7.) She soon entered on her favourite theme—the love of a crucified and ascended Saviour; and dwelt with delight on His holy, blessed name. When adverting, with much feeling and animation, to the dawn of a brighter day, now rising on her wandering race, she added, “ that she loved to be alone in the house, to pull down the blessings.”

“ Who that knows the worth of prayer
 But wishes to be often there.”

“ Prayer moves the hand that moves the world.”
 It is the key of heaven, and the hand of a believer, which is able to reach from earth to heaven, and to take every good gift out of the treasury of God, in the name of the Lord Jesus. (John xvi. 13.)

Lucy stated to us, that she was born on Shervil common, in the county of Hants; adding, with a *naiveté* peculiar to herself, "But, like the proverb, we *be* no horses, though born in a stable; and no hare, though born in a forest." * She continued till her twenty-seventh year "without God in the world." (Ephes. ii. 12.) But the "Lord hath his way in the whirlwind and in the storm." (Nahum i. 3.) A "sickness, apparently unto death," was the appointed messenger, to awaken her to her *helpless, hopeless* state, by nature and practice, and to bring her in *self-despair* to the foot of the cross. Her illness began one morning about three o'clock, and she lay till seven in the evening, apparently senseless; but though unconscious to all outward things, Lucy's mind underwent anguish. The Holy Spirit had begun his work of *conviction*, (John xvi. 8;) and the prospect of "standing before the judgment-seat of Christ" (2 Cor. v. 10) overwhelmed her soul. As she remarked, "God shook me over the grave, and, as it were, let me look into hell, to see how I would like it." She could not read; but the words, "Seek Jesus,"

* Her father was brother of "The Dying Gipsy," whose death was narrated in an interesting tract so called.

were strongly applied to her mind. "Night and day I cried for mercy, as the Lord gave me utterance; (Rom. viii. 26;) and when so far recovered as to walk with a stick, I used to kneel in the garden alone. I had no pious person near me—no one to read to me; and, as I disturbed the family who overheard me praying through the wall, my mother-in-law treated me not to pray so much, as it would hurt me."

Want of space prevents our entering more minutely into her experience and state of inexpressible distress; but, for nearly a year, Lucy was "walking in darkness, and had no light," (Isaiah l. 10;) and, as she expressed, "often afraid of going to bed, lest I should wake up in Tophet." But what our blessed Lord said to his disciples when on earth, he says to his disciples now: "I will not leave you comfortless;" (John, xiv. 18;) and, "the Spirit of grace," whose blessed office is to "take of the things which are Christ's, and show them unto us," (John xvi. 14, 15,) enabled this trembling and despairing sinner to "behold Jesus; as the Lamb of God, which taketh away the sin of the world," and to say, "In the Lord have I righteousness and strength" (John i. 29;

Is. xlv. 24.) Filled "with joy and peace in believing" (Rom. xiv. 13.) her thoughts and earnest solicitude turned to the state of her husband and favourite brother,* "sitting in darkness and in the shadow of death." (Luke i. 79.) She heard and she felt her heavenly Master's sacred injunction, "Return to thine own house, and show how great things God hath done unto thee." (Luke viii. 39.) But we may relate the following affecting circumstances in her own words:—

"In the month of December, the Lord put such strong desires into my soul to tell them what he had done for me, that, though supposed to be in a decline, I hazarded my life, and travelled two hundred miles from Salisbury to Falmouth, where their regiment was stationed. The snow overtook me, so that I was obliged to crawl hands and knees over the wreaths of snow higher than some of the cottages on Dartmoor, my petticoats standing out with frost and ice. I had dropped down senseless at the door of a cottage; and, being found in this condition, they carried me in, and put me into bed, to revive me. They treated me

* The brother already alluded to.

with great kindness, and in the morning wished to detain me; but I said, "Hinder me not—I must—I cannot stop, if you were to give me the world." I had an old and better pair of shoes with me, (though many miles I was walking on my *bare heels*, to keep my better shoes till I came to the regiment;) but I travelled and prayed, walked and prayed, and seemed insensible to the difficulties, I had so much of the Lord's presence with me. (Ps. xvi. 11.) On arriving at Falmouth, I caught both my husband and brother at the card-table. I could not speak at such a sight. They left off playing, and received me with kindness; but I underwent much persecution from both for eighteen months." At the end of that period, her brother was brought to a saving acquaintance with the gospel.

Some time after this, when Lucy was again considered in dying circumstances, her mother came to visit her, and on being asked by her daughter to pray for her, that her sins might be forgiven, she replied, "Your sufferings are great enough—you need not be afraid to die!" "Oh, my dear mother, my afflictions cannot atone for my sins! nothing short of the precious blood of Christ—one drop of his precious blood,

applied by faith and prayer, will cleanse me." (1 John i. 7.)

Another day, a new attempt being made to state "the way of salvation," such was the awful enmity of her mother's heart to the gospel, united to a violent natural temper, that she snatched up a bill-hook, and aimed it at Lucy's head, threatening to kill her! The helpless victim of her fury, in this moment of her extremity, was so sustained, she told us, by a sense of the *divine presence*, and so "kept even from fear of evil," (Prov. i. 33,) as to be enabled calmly to say, "I am in your hands, my dear mother, as you are in the hands of God, just to use me as you please; but, if you kill me, I shall be in *glory*." The hook dropped from her hand, and she shed floods of tears, and told my father, on his coming in, the awful deed she was about to have done, and *that sin* laid heavy on her heart in her converted days. (Psalm li. 3.) But the impression then produced "was as the morning cloud and as the early dew," (Hosea vi. 4.) and the mother resumed her wanderings for many years; but "the spirit of grace" enabled Lucy to follow her with unceasing supplications to him, "in whose hand every heart is as rivers of water,"

(Isaiah xlv. 19,) and who saith, "I said, ~~not~~ unto the seed of Jacob, seek ye me in vain;" and, when too infirm to work, this aged, hardened sinner, was brought back to her praying daughter, to seek an asylum under her roof, where she resided till her death, and Lucy had the inexpressible joy of seeing her "a brand plucked from the burning;" (Zech. iii. 2;) the last year and half of her life affording unequivocal evidence of her being "a new creature in Christ Jesus;" (2 Cor. v. 17;) and, through his transforming grace, the former lion changed into the lamb.

Alluding to her death, Lucy remarked, with much emotion, "When my dear mother died she sung some hymn. I never heard such a song upon earth, and believe never shall. ~~It~~ ^{was} weeping, and ~~this is the words she said~~ ^{My child, you be crying!} Don't you ~~say~~ ^{say} for me; but, as soon as ~~I be gone~~, fall down upon your knees, and return the Lord thanks) and say, I have got a mother in heaven; for the blood of Jesus Christ has cleansed me from all sins. (1 John i. 7.) I am ~~a going~~ ^{going} to your Father and to my Father, to your God and to my God, and you will soon be ~~after~~ ^{after} me!" She used to be in such earnest prayer, ~~for that God~~

would *mark* all her children with grace.' She had never learned to read; but, when dying, she used to lie a little, and pause, and then break out in passages of Scripture—and this was one: 'I'll make you fishers of men;' (Mark i. 17.) and it is something remarkable, that my two brothers are now preachers."

It may be an encouraging circumstance to those engaged in adult teaching, and to those who are learning to read in advanced years, to hear that Lucy Stanley was almost literally self-taught; she had scarcely acquired the knowledge of her letters, and had only part of a Testament in her possession, when seized with her lengthened illness. When thus left to herself she earnestly besought the Holy Spirit to be her teacher, and spelt out almost every word *in the spirit of prayer*. One morning she had opened to the third chapter of John, and for the first time her attention was arrested by the passage, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." Amazed at what this could be, I prayed earnestly that God would both teach me the meaning of what it was, and that the great change might take place in me. Seven times a day did I pray to him,

that I might be "born again;" when lying on my bed, or resting on my elbow, I was always lifting up my heart for this. (Ps. xxv. 1.) There is none that teacheth like him, saith Job; and in this way did her "growth in grace," and poignancy in reading, "increase with the increase of God." (1 Cor. iii. 6.)

It has been said, and it is well said, "That the soul of a believer thrives most, like the palm tree, under the greatest oppression: seeds that are the deepest covered with snow in winter, flourish most in spring; so misery sweeteneth joy; yea, the sorrows of this life shall, like a *dark veil*, give a lustre to the glory of heaven; and we may well consent to bear this short *preface*."

We had frequent opportunities of contemplating, in the experience of the deeply-tryed Lucy Stanley, when "daily walking in the midst of trouble," (Ps. cxxxviii. 8.) the *brightness* of that "hope which maketh not ashamed, because the love of God is shed abroad in the heart by the Holy Ghost." (Rom. v. 5.) In consequence of sickness, and other domestic trials, she has frequently been in a fainting state, from the exhaustion of hunger, "and would not borrow a loaf of bread, afraid of not

being able to repay it." On our expressing, on one occasion, our apprehension that her declining health had been chiefly brought on from want of proper nourishment, she replied, (and a countenance beaming with thankfulness, *spoke* indeed that the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost : Rom. xiv. 17.) " Oh, if we have only burnt bread, we never say the lines have fallen *hard* : we *be* so happy as princes, that we *be*, if we get some potatoes ; look you here, ma'am, if the promise were only a *little* tribulation, then we might be afraid ; but it is ' through much tribulation, and washed in the blood of the Lamb ; ' (Rev. vii. 14.) and I am sure we have that, and are among them. Every meal I take, I kneel in my chair, and cannot partake of his blessed bounties without thanking him, that I am out of the place I so justly deserve. When the soul is happy in the Lord, December is happy as May, whether there is *no* food or whether there *is*. This has always been my trial, not the fear of want, but of getting into debt, and bringing on a reproach ; I have said to my neighbours, that I would rather sit three days without food, than borrow a loaf on trust, (Rom. xiii. 8.) when I saw no

means to pay it; it would be such a sin, and not treating my neighbours as I would wish them to do unto me." (Matt. vii. 12.)

The passage being repeated, "Many are the afflictions of the righteous," "As sure as we are out of one trouble arm for another. Suffering was the path our dear suffering Saviour trod, and he says that he will not suffer us to be tried above that which we are able to bear, but will with the temptation make also a way for our escape. (Cor. x. 13.) But if he gives me neither food nor raiment, may I only live to his glory. It is not *good* grace, that is not well tried: we must be refined in the furnace of affliction, the gold must be purified or it would be dross, not gold, (adding, with much feeling) great and marvellous are his works! God works after a strange fashion, and that I have well known. Prayer is speaking to his great Majesty, and I have said to him, I am a wonder to myself, that I am not cut off for my manners in the wilderness, a cumber ground, (Luke xiii. 7;) what a mystery! it is of his tender mercy that we are not consumed." (Lamen. iii. 22.)

One very cold morning Lucy arrived without her cloak: from native delicacy of feeling it

was seldom that her existing distresses were made known, and we incidentally discovered that she had pawned the cloak, in addition to some other articles, to assist in paying her quarter's rent, in order to remove into another cottage, a mile nearer to the house of God, being unable for so distant a walk. "I want to get to hear for my soul, (Ps. xliii. 1, 2, 3;) what signifies the body?—it perishes—but *the soul*, (with increasing animation,) it is 'alive to God,' (Rom. vi. 11 :) it is overwhelmed to get to 'the house of the Lord.' (Ps. lxxxiv. 2, 3.) I could live without food day by day, (Job xxiii. 12; Is. xl. 31,) if the Lord would keep me, to get by those who would talk about the soul; I never should feel an hungered; nothing else gives satisfaction; if he withdraws, it is misery. Blessed Jesus, I would not come for the *loaves*—'a word in season how good it is.' Scores of days I have had no one to speak to: the spiritual strength wants refreshing." "But instead of conversing with fellow-christians, a far higher honour has been assigned to you, to hold communion with the Lord himself." "Oh, I never thought of this before, it lets light into my heart: I have been thirsting after the people of God, and now

from what I see in this retirement, I am permitted the mercy, the honour, of speaking more to himself, of petitioning himself."

Another day we were surprised by an early visit; the expression of her usually serene countenance was, "none of these things move me;" (Acts xx. 24;) but she now appeared under considerable agitation. On inquiring into its cause, "Oh, what a morning we have had; my sister and I have shed thousands of tears in beseeching the Lord for these poor wanderers. We passed the tents in our way to you—they were blowing in the wind—it seemed such a melancholy scene, and so heinous in the sight of God—their souls posting the downward road, with no more hope than the brute beasts, and hunted about like hawks; it is so melancholy, that only those who have *spiritual* feeling can know.

"They observed we had been crying, 'What's the matter? What's the matter?' Looking round on the woman and children, I said, 'Have I not reason? I am often crying for you, (Ezek. ix. 4,) about your precious souls, when you are asleep and not crying for yourselves.' I saw D—weeping, and said to her, 'Oh, withdraw behind your tent, and pour out your soul in prayer: the Lord will find you out I am satis-

fied, only you say, ‘God be merciful to me a sinner,’ (Luke xviii. 13 :) it is the hardest prayer, I do believe, to be brought to say we are that. Our blessed Lord ‘had no where to lay his head,’ but he prayed for us in the *open air*; he will hear you in the lane, only you ‘seek’ him in time, ere it be too late.’ I said, ‘If you saw me plunge into a well, and this poor body only ‘perish,’ you would feel very much: how must I feel to see you posting down the road to hell! No happiness out of Christ; search the whole creation round, no happiness but in him.’”

To one of her nephews, who promised “at a more convenient season,” (Acts xxiv. 25,) to return and settle; “That won’t do, Charley: God don’t love putting off—*this* is the day of salvation—God may close the heavens, or cut you off in these two weeks: it is the bad spirit, striving with the good Spirit: the devil *wheeling* to turn your heart against it.” (Acts xxvi. 28.) Charles. ‘But if what Mr. — says is true about the *almost* Christian, no man can be saved—how shall *us* ever be saved?’ I told him, ‘Had you been sinning ninety-nine years, and this were the hundredth, there is mercy for you.’” (John vi. 37.) She continued with her

usual earnest manner, and her heart seemed so filled we found little place to make a remark, but left her to give full utterance to her feelings.

“ It grieves my soul ; for above thirty years I have been praying for my wandering relatives, (Luke xviii. 1,) known only to his all-penetrating eye, (Matt. vi. 6,) till I have dropped down from weariness, and said, ‘ Lord, it is enough : I can do no more ! ’ I often wish I had strength to walk all round the world to tell them what I have found ; we need no money to buy this *pearl* ! (Isaiah lv. 1 ; Matt. xiii. 46.) Many a time I went from bush to bush, and kneeled down with my brother’s family and neighbours, and I prayed : ‘ Oh Lord, I am in the open air, there is no *ruff* (roof) to keep thee from us : bring my dear relations to the knowledge of Christ Jesus, for who can dwell with everlasting burnings ? dark, dark are they amidst the blaze of the gospel day.’ I often say to my sister, when looking around on the tents, Look at them, ‘ bone of our bone, flesh of our flesh,’ how *striking* it is that we have been plucked as ‘ brands from the eternal burnings : ’ (Zec. iii. 2 ;) it was God who loved us, (1 John iv. 10,) we never, never would have

sought him, (John vi. 44,) it was all his own *doings*."

On our expressing how low *our* views were of the infinite value of the soul, she looked at us with a look of amazement and compassion, and after a moment's pause, as if desirous of being faithful, she addressed us as follows, with "the meekness and lowliness," so richly "given" unto her:—"Of all the creatures upon earth, I have reason to be most thankful, and think that in heaven my voice will sound the loudest; if one soul is so precious in the sight of God, who would not crawl hands and feet all the world over, it seems to me, to win one; hundreds of hours I have sat meditating, within the mud walls of my cottage, on what I could suffer to save a soul of my friends; and I have stood by the mill-head, and thought I could, if it pleased the Lord to sustain me, stand seven years, night and day, in that gulf of water, going over my head, if the sight of my sufferings to comers and goers could be the means of bringing them to Christ—(with tears.) God knows, if I had a thousand lives, I could hazard them; (John xv. 13;) and I have got that faith given me, (Ephes. ii. 8,) that

they will be brought. Praying breath is never spent in vain. (Isaiah xlv. 19.) You see first one is brought—then another—one at a time—and they *fall down* for the rest of the race, and prayer will be heard. (John xiv. 14; Isaiah xiv. 11; xxvii. 12.) He will send for the blessed Spirit—and what he says must be done. ‘He will work, and who shall let it.’ (Isaiah xliii. 13.) Oh, send the Spirit to my poor relatives—they are the purchase of my Saviour’s blood—and He ‘willeth not the death of a sinner.’ This prayer is not mortal man’s doing—it is the Spirit’s doing—and there is ‘nothing too hard for him.’ (Rom. viii. 26; Jer. xxxii. 17.) I have been a bye-word for many years. They hated me. (John xv. 18.) I have been praying for them when they have been a cursing me.”

We asked if her natural temper was gentle and forbearing, and if she had been led to pray much for “the same mind that was in Christ” amidst all her persecutions? “Mine was a morose disposition—I never would take an affront. I have prayed to have my passion subdued, and that I might get the ‘meek and lowly mind’ that was in my dear Redeemer. And what was the mind? It was love that brought him down. To think that he should

leave the throne of his glory, to die such an ignominious death for sinners on the cross. When we look at all his sufferings, we cannot resent. Who gave him the kiss? Who deserted him? his disciples. God's enemies *we* were, and he forgave us: and I *thinks* the Holy Spirit must be a *good ways off*, if we cannot forgive ours. I hate the sin, but I love the sinner."

"But do you never feel resentment rise under any circumstance?"—"I would fire like a lion if left for a moment to my own *crupt* heart, and I shudder at the thought of his ever leaving me to myself. (John xv. 5.) It has always been my greatest dread to dishonour God. (Rom. vii. 22, 24.) But if we keep 'looking unto Jesus;' (Heb. xii. 1,) *that is being on our guard*—that makes Satan flee. He gets in at the lowest gap in our soul (as I have observed, when walking in the lane, persons and animals easily make way through gaps in the hedge); but it is for want of prayer. That is my prayer to Almighty God, to keep me solemn, calm, and serene—to make me 'so wise as the serpent, and so harmless as the dove,' to be able to discern sin at its first approach. If I give way to the smallest temptation, it is dishonouring to my God, though I may fall to rise again. I wish that

every moment may be spent to his glory ; and when my heart wanders from this *central* of bliss, it is a goad to my soul."

"And when thus overcome, where do you look?"—"When I feel a dark cloud on my heart, I have only to look to the Cross, and I get relief. Who is there that loves this dying Saviour, and loves him enough? It is there that I always wish to be, at the FOOT OF HIS CROSS, to catch the healing streams to my soul—I never wish to be away from there. We can *tell such a tale* to God that we cannot tell to man. We can go to him again and again. He is our friend in need, spreading our complaints (Ps. cxlii. 2) before him. I tell him my temptations when no eye but his all-penetrating eye can see them ; and a sigh or a groan can fetch the blessings down." (Lam. iii. 26.)

"Prayer is the burden of a sigh,
The falling of a tear ;
The upward lifting of the eye
When none but God is near."

Lucy "was instant in season and out of season," (Tim. iv. 2.) in warning and instructing all whom the providence of God led in her way. One evening a young person visited

her. "When you came in, I was just praying that the Holy Spirit might be poured out on us." A reply being made, "that they regularly said their prayers"—"Oh remember that *saying* prayers is not praying. You may be using the words of others, and your heart not feeling them. *Saying* of prayers will never save the soul. Prayer is speaking to the GREAT I AM in the name of Jesus. It is to call upon him in earnest from the very *grounds* of the heart—it is a serious matter—it is soul work to pray this constantly, 'Lord show me exactly what I am, as far as I can bear it; and what thou art; and what I must be by grace before I can enter the pearly gates of the New Jerusalem.' I knew a young man, who treated me with the greatest bitterness and contempt on account of my religion. I said, calmly, 'William, do you go home, and use that prayer, and then come and tell me what the Lord shows you to be.' Some months after, he came to visit me; and, after seating himself, said, '*Now I know what I am.*' I soon found from his discourse that the work of grace was begun in his soul; and he died some years ago a decided Christian. I often give this same advice—(with tears in her eyes.)—O how I love to speak *for*

Christ, and never *finch* from saying something to every one I see—I cannot be silent.” (Rom. x. 1.)

“O for a thousand tongues to sing
My great Redeemer’s praise ;
The glories of my God and King,
The triumphs of his grace.

“My gracious Master and my God,
Assist me to proclaim,
To spread through all the earth abroad
The honours of thy name.”

On our asking her “if the Holy Spirit had particularly taught her to pray for more enlarged desires for the advancement of Christ’s kingdom and glory”—“He taught me to ask this (and it was all of his infinite mercy and goodness), that I might be enabled to glorify him every moment, and to be only taken up about the salvation of souls. ‘If all the world God could know, all the world would love him too.’ If a soul is on *full stretch*, and has experienced what it is to be ‘born again,’ (John iii. 3,) I thinks this—they cannot be quiet—they wants all to heaven with them. I looks into this. They see their souls ‘the workmanship’ (Ephes. ii. 10) of his hands—how can I see them dis-

honouring God and despising that dear Saviour! O what thorns and pricks to a soul in earnest! I have shed thousands of tears to hear his blessed name blasphemed in the streets when I could not speak to them. May we all receive the spirit of prayer (Philip. ii. 9)—every creature that names *the name*—may we all see the value of souls, and pray that the rocky hearts of sinners may be struck with the ‘hammer’ (Jer. xxiii. 29) of his love. May he make more room in the hearts of his people for his love. How anxious mine hath been, that I may receive whatever I can live and experience of the ‘height and depth, the length and breadth of the love of God.’” (Ephes. iii. 16, 17, 18.)

On this occasion, as on many others, her remarks made us a listener instead of a speaker; and we allowed her to give uninterrupted utterance to the flow of her feelings.—“Worms we are, rebellious worms. A poor, harmless worm never offended him, but answers the end of its creation. Every thing that can be *nominated*, answers that end but rebellious man. I look over that sometimes—I am at a loss to think of it. God’s is perfect happiness—he needs not our services to add to it. Every breath man draws, all is from his power ‘every moment,’

(Isaiah xxvii. 3,)—and yet to be his ‘enemy!’ What a ‘depth’ of mercy, and after so many years he never ‘upbraids,’ (James i. 5,) but says, ‘come now—come now,’ and the everlasting arms are ready to receive him. If ever there was any mortal Satan hated and levelled his heavy artillery at, it is me, in causing me to mistrust the faithfulness of my God. He often *fires* at me, and thrusts at me first in the morning. I say *aloud*, ‘All you say is true, but I must look to God to remove this for the sake of his Son—it is too heavy for me.’ Oh, how the enemy tempted me the other day, that I should sink, and not be enabled to hold out to the end—that I was not a child of God—that my profession was vain. But his mercy sent me up stairs, and I threw myself on my knees, and opened my Testament on ‘this is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief.’ This gave me peace, and I was enabled ‘to pour out my soul before him’ (Ps. lxii. 8)—to thank him from the *grounds* of my heart.”

It was observed, “*the fight of afflictions*” the believer is daily called to sustain. “But, though very trying, the more glorious the victory. We are to be made ‘more than conquer-

ors, through him that hath loved us;' (Rom. viii. 37;) to enjoy, not a *piece*, or *half*, but the whole of the kingdom; (Luke xxii. 29;) crowns on our heads, palms in our hands, and to sing that song which none can sing but the redeemed! Surely silence gives the greatest praise; and I can appeal to the Searcher of hearts, that it is my desire to be 'lost in wonder, love, and praise;' to desire nothing but what he is pleased to give me—if ease or pain, prosperity or adversity, only, O Lord, give me strength, give me grace to hold out. I am willing to be made anything or nothing, so that it may be to the glory of my heavenly Father." (Matt. xxvi. 39.)

"Where thou determin'st my lot,
There would I wish to be;
For with thy presence death is life,
And earth is heav'n with thee."

We read of the dying martyr who, after having taken a solemn farewell of his wife, children, and other earthly ties, reserved his last adieu for the Bible:—"Farewell, thou blessed, blessed book of God!" and it was equally the joy and rejoicing of Lucy Stanley's heart. (Jer. xv. 16.)

"My mind runs so much on the Testament

to read and hear Christ's own words, where *he is a speaking*. It is so precious to my soul to hear him *talk*; and the Spirit 'takes of the things which are his, and shows them unto us.' (John xvi. 15.) He has wonderful ways in showing them, and such ways of manifesting himself to the heart, which the unthinking world knows nothing of. These 'are the streams which make glad the city of God.' (Ps. xlv. 4.) Once, when changing my house, a young man, who removed my things, kept my Bible, locked it up, and went to sea. I cried many tears, till they brought it back, and, on its being returned, I went up stairs, hugging it in my arms, and kissed my dear and precious Bible. (Ps. cxix. 72.) In its word my comfort lies; it is food and raiment for me; hundreds of hours it was my only companion. I had a little dog that was my little company for fifteen years, and I used to tell the Rev. Mr. — what lessons of wisdom I learned from that little animal. His gratitude and affection taught me what I owed to God."

It was a saying of the zealous and indefatigable Grimshawe, "the hour of my death will be at once that of my greatest grief and my greatest joy—my greatest grief, that I have

done so little for Christ—my greatest joy, that Christ has done so much for me.” It was the daily language of Lucy’s heart, “Had I ten thousand, thousand tongues, not one should silent be in speaking good of ‘*that name, that is above every name.*’”

There are fully twelve individuals, personally known, of whose conversion she has been made the honoured instrument (during her *little* pilgrimage, as she terms it). Doubtless there are many others “unknown, yet well known,” who will be her “joy and crown of rejoicing in the day of the Lord.” (1 Thess. ii. 19.) She felt with the apostle, “that she had nothing whereof to glory, except in her infirmities, that the power of Christ might rest upon her;” (2 Cor. xii. 9;) and whilst she sowed the heavenly seed with a liberal hand, full of the grace with which she wrought, she abhorred the very thought that any thing can be done by wisdom and strength; and to him, from whom cometh all the power, was ascribed all the glory. “Not by might, nor by power, but by the Spirit of the Lord of Hosts.” (Zec. iv. 6.)

The following incident, and the simplicity with which she related it, may interest our readers. It occurred when she resided on a

common near Salisbury.—“ One morning, while I was very busy tying up some brooms for sale, a shepherd’s wife arrived to borrow a needle. ‘ Yes, my dear, and you shall have two, if you please.’ She told me she had come out as usual to tend her sheep, and, during the time, wished to make her little girl’s *pinner*, and asked leave to come back and make her tea, which she carried in her pocket for her dinner. She added, ‘ Oh, how *lonesome* you must be !’ ‘ Oh, my dear, I am never alone—I have plenty of company that ‘ the world knows nothing of’ always with me,’ (Matt. xxviii. 20 ; John xiv. 17.) I observed her look round in amazement, but said nothing ; and some months after she mentioned her great surprise at seeing no one. My shepherdess returned at the hour we named, and I had my table comfortably covered, and my Testament and ‘ Bogatzky’s Golden Treasury’ lying on it. I invited her to share my bacon and cabbage, in addition to her tea ; and putting Bogatzky into her hand, said, she might first feast her soul by reading the portion for the day ; and then I asked a blessing on our food, and, during dinner, spoke to her of Christ, and of the necessity of being ‘ born again,’ till her eyes filled with tears. After returning the Lord

thanks, I turned the key in my door, and said, I hoped she had no objection, as it was always my custom to engage in prayer at that time, (Ps. lv. 17,) and that I was going to speak to the Lord on her behalf. After prayer, the poor woman 'was like them that dream' (Ps. cxxvi. 1.) at all she heard and saw; but on returning with her sheep late in the evening, she drove them up in the lane, but could not pass my door without coming in. On reaching her home, she hurried on to an aged, pious woman's cottage, saying, 'that she had seen a most extraordinary woman to-day, and she was sure it must be one of the *Christianers*.' She visited me every day during the summer, when we read the Scriptures and prayed together. She daily grew in grace, and in the knowledge of our Lord and Saviour Jesus Christ; and I accompanied her when, for the first time, she commemorated his dying love. (1 Cor. xv. 58.) Her faith was shortly after tried by her husband and all her children being called away; but she still lives, adorning the gospel; (adding,) she will, through all eternity, be thankful for having lost her needle."

Lucy continued, "When we have Christ, we have '*all things*,' (2 Cor. vi. 10,) and *all*

things are wanting till we have him. When any cloud comes about the fear of death, I am enabled to look to the Lord, and he takes me off from looking at the grave and at pain. I pray him to fill my heart with such grace, that I may never fear, never mistrust him—it is to dishonour him. A spiritual friend would take it very hard if we mistrust their word, and it is a great God who promises. ‘It was great to speak a world from nought, but greater to redeem,’ when the world was lost. ‘He has sworn by himself,’ (Heb. vi. 13,) for he could swear by none greater. If I am ever so poor, I have the great God to flee to. I kneeled down to-day, and I felt lost that he had looked upon me and could neither speak nor groan, to think that he should have set me among ‘the kings and priests’ of his dear children—to fall into nothing before the Great I am ! Content, if thou exalted be, and Christ be all in all.”

On our asking if she remembered her friends much in her prayer, and if she had been taught to pray much to have that affectionate interest in others now so greatly given?—“Remember my friends, I could as soon forget my own soul ! It is the Lord who has distilled it into me—it is all his doings—it is all his own that he receives

back again. When I was first brought to see the lost state of my own soul, it made me feel for others. Every one I see I think this is 'the workmanship' of God's hands; and all the rebellious, whom I don't see through all the world, I love, and could do any thing to be the means of winning one soul. I can, with truth, say that at those times, when praying for you and others, I have found my own soul abundantly 'watered;' (Prov. xi. 25.) but (with a benignant smile) *I can talk to the Lord*, and tell him a great deal more when I am alone, than I can do here. I have often prayed that I may be kept from sleeping my precious time away. I often feel no desire to sleep, and at the dead hour of the night the spirit of prayer is given me. 'Tis prayer climbs the ladder Jacob saw.' 'Satan trembles when he sees the weakest saint upon his knees.'—I had one very pious neighbour whose rest was disturbed by hearing my voice during the night, and she was obliged to remove her bed to another end of her room. We should pray for the *great* as well as for the *little* people—they have many more trials. 'If two agree on earth, as touching any thing that they shall ask of my Father which is in heaven (and two is a church---her countenance beaming with

joy) it shall be done for them.' (Matt. xviii. 18, 19.) We can get every thing by prayer. We are told 'all things whatsoever ye shall ask in my name, believing, ye shall receive;' (Matt. xxi. 22;) and that is every thing." The post horn sounding at a distance—"Another day of our short time gone that we have to *bide* here before we get home. 'What I say unto you, I say unto *all*, watch.'"

"Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance," (Ps. xxxii. 7,) is the sweet and gracious promise; and the darkest hour at midnight precedes the dawn of day; yea, usually after the lowest ebb follows the highest spring tide. During the trying days of winter some friends in the neighbourhood discovered that the Aged Gipsy was undergoing great privations, and in an almost perishing state, from want of food, &c. She was accordingly removed under their roof, in the hope that a supply of comforts, in the way of warmth, food, and clothing, might, under the divine blessing, renovate her sinking strength. She was seized with an alarming attack, a day or two after, which seemed "the cry at midnight." On visiting her one morning, after a night of much suffering—"I be come back again

—I was quite away from the world last night—I never expected to see day-light—that was my meditation ; but the Lord's time is the best time, if I am to speak but one word to my brethren. I thought so in the years of my misery, for I went through many. I had not the *leastest* fear of death last night—not a glimmering of fear. I could go off with joy. (Ps. xxiii. 4.) I wanted to speak to no one, but to be with Christ. I shall shout victory through the blood of the Lamb ! The name of Jesus is my delight—(Sol. Song i. 3,) it is so sweet to my soul—it is life and joy—it has made my heart *caper* and *dance*. I cannot express what is to be enjoyed by faith and prayer !”

She repeated, in broken accents, “ O for a heart to praise my God,” &c. ; and on our reading the hymn, “ Jerusalem, my happy home,” she burst into tears of joy when realizing her blissful prospects. “ I have been brought through the furnace ‘ seven times heated more than usual.’ (Dan. iii. 19.) Why should *us* ever doubt now ? for ‘ he will not suffer us to be tried above that which we are able to bear,’ (1 Cor. x. 13 ;) ‘ and though Satan may come in like a flood, yet the Spirit of the Lord will raise up a standard against him,’ and put him to

flight. (Isaiah lix. 19.) Christ is the 'door,' the 'light,' the 'life;' he is 'bread,' he is 'water,' the 'rock' on whom we place our *foundation*, our *hope*, our '*all in all*.' I can scarcely swallow, but it is all for my good. I am sorry to my heart when I have said I have been in pain, when overwhelmed with it, when I think of the pain and 'shame' the blessed Jesus suffered for me, without sin; and sin in us occasions pain. I oftentimes looks at that, that we should have a moment's ease. Oh, what chastening I require. (Heb. xii. 10.) He does not do it *wilfully*—it is for the love he has got. 'He chastens us for our profit.' What, am I to be favoured with such! If the Lord gives me sense and reason at the last, I should like to have a room of singers, that they may sing, 'Jesus, in death remember me,' that they may sing my spirit off. When I have got the *leastest* power to sing, it is life to my soul. I want a more thankful heart: I want to praise my God every moment." (Ps. cxlvi. 1, 2.)

We found "that her thoughts were in heaven, and that we were on earth;" therefore we scarcely made a remark, and could only listen and reflect; every word which dropped from her lips came so naturally, and testified so

powerfully the exceeding riches of the grace, the truth, and the tender mercy of our God."

"I have *looked round this*, that if we want much, we must ask much. 'The Holy Spirit is to teach us all things,' (John xiv. 26,) is the declaration of the Lord God. This was my meditation to-day, as I was lying on my bed. I have two *blind* sisters that I have not prayed enough for—have not been pleading for; and God says, 'Yet for all these things will I be inquired of by the house of Israel to do it for them.' (Ezek. xxxvi. 37.) It is our own fault if we have not what is promised. 'Ask, and ye shall receive,' (Luke ii. 9;) and if we are not answered immediately, we must pray on. Prayer pulls down the blessings, when offered in the name of our dear Saviour, even if a thousand miles apart. He promises 'to open the windows of heaven, and blessings he will pour out till there shall not be room to receive them.'" (Malachi iii. 10.)

On another occasion:—"This morning my throat and chest were in great agony; but when I think what he has done for us, and is to do for us, pain vanishes—I feel neither pain, nor sorrow, nor misery. When I look to my blessed Saviour, 'spit upon,' scoffed at, wounded,—

and all this for *me*! The more the Spirit enables me to come out of myself, and fix my eye on the cross, I feel as if I could *see* every thing He has promised, *do* every thing, *suffer* every thing. (Heb. ii. 1.) In hard trials, he has brought us to the brink, and not suffered us to fall in, (Ps. xxxii. 6, 7,) ‘but makes a way to escape.’ These deliverances are well called jubilee days, and *salvation* it is indeed. The *broad eye* of God is on it. He knows what he is doing, though we don’t. (Job xxiii. 10.) Last night I sat up in my bed, from eleven till one, praying for my dear friends, and that this year (New-year’s day) they might be enriched ‘with all spiritual blessings,’ and new and fresh desires put into their hearts, to do more good for my poor relations. When *I looks round* all that is done for me, as my little Psalms *says*, ‘bringing me out of the mire, and setting me in a large place,’ by ending my trouble, and placing me here, I often thinks that *this cannot be me*. My heart seems to *read* all the deliverances, but I cannot utter my thankfulness. I have been praying for so many years, that if it would please God only to give me a *little ease* out of my afflictions; for often, in seasons of deep distress, amidst

ups and downs, and risings, I have had no one near me, and used to say, O Heavenly Father, no one but thee knoweth the weight upon my heart. I have often laboured at basket-making till one in the morning with no company but my little dog; and I have wept and prayed, and kneeled down, and asked the Lord to give me 'wisdom,' (James i. 5,) and to put it into my mind how and in what manner I should do my work. This was my encouragement to ask him: His teaching the children of Israel not only how to make every thing belonging to the tabernacle, but even where to place every thing, even to the hanging of the door on its hinges, &c. (Heb. viii. 5.) My only *crave* was this, that we might act and transact as in his sight, and live to his glory, and just have enough to pay every one their own. And now I can say, though surely silence gives the greatest praise, 'He has made me glad, according to the days wherein he has afflicted me, and the years wherein I have seen evil.'" (Ps. xc. 15.)

Alluding to some Tracts, which had afforded her peculiar interest: "It is so delightful to my soul to read these Tracts, to hear how others have *got along*, it gives me a 'lift

heavenward,' when I think there is the same free grace for me ! That 'Joy in Israel,' is a downright soul companion. What that little book does *say* to me, it is so sweet to the soul. I take it in my hand, and say, 'you are worth your weight in gold,' all the promises are *gathered up* in so small a compass."

Lucy remained several months under the roof of the family whom "the God of all comfort" had appointed and privileged to minister unto her necessities, (Heb. vi. 10 ;) and sheltered in "this resting place" from all outward troubles and anxieties, (forgetting, like the afflicted patriarch, her misery, and remembering it as "waters that had passed away," (Job. xi. 16,) her bodily strength became wonderfully renovated, and recovered a vigour to which she had been a stranger for nearly twenty years. It may readily be conceived that such a *transition*, in every respect, was beyond what the heart could easily realize, or the tongue give utterance to, best expressed in her own simple words, "*Surely this cannot be me;*"* whilst those around her

* From the interest which it has pleased God to awaken in the minds of some Christian friends respecting Lucy Stanley, we may confidently hope, that in her closing days we may say, as it regards the years of past privations and want of

sensibly and thankfully felt, that the blessing which rested on the house of Obededom, descended on theirs for her sake. (1 Chron. xiii. 14.) The holy, close walk with God, which the "Spirit of grace" enabled her to maintain, daily and hourly thus addressed the heart and conscience, "For me to live is Christ, and to die is gain." (Philip. i. 21.) Both in experience and in exhortation, she illustrated these scriptures: "Without me ye can do nothing;" "I can do all things through Christ, which strengtheneth me." "Lo, I am always with you." (John xv. 5; Philip. iv. 15; Matt. xxviii. 20; Deut. vi. 7.)

Lucy was generally up and dressed by five, and frequently before that hour, which, as well as during the "night watches," were seasons of peculiar communion with God; and when she "feasted" on his word, the "joy and rejoicing of her heart." Whilst busily engaged with needlework during the day, her Psalter or Bible common necessities, "Ye shall see them again no more for ever." (Exod. xiv. 13.)

We would address those (to whom a door is providentially opened "to minister unto her necessities") in the gracious words of Him, "who spake as never man spake," "Inasmuch as ye do it unto one of the least of these my brethren, ye do it unto me." (Matt. xxv. 40.)

were lying open on her little table; and she could, indeed, take up the language of the royal Psalmist regarding Him—the subject, sum, and substance, from Genesis to the Revelation. “My meditation of Him shall be sweet.” (Ps. civ. 34.) “I love to *traverse* the Lord’s own words. When reading the chapters about His sufferings, it takes a long time to *get along*. My heart is overwhelmed at what he went through for my sins. We read not of one comfort which he had, though God! But *he had every thing else*—pain, hunger, thirst—‘the contradiction of sinners against himself;’ and to think of the death that followed! Oh, mortal man, how many are thy comforts! Thou wouldest have fled to the farthest parts of the earth, rather than have sustained what He did. I used to think, in the greatest of my distresses, they are much less than I deserve. I am sure my voice must be heard the loudest in heaven—a wretched worm to be so dealt with!”

Having heard of some inconsistencies in one of religious profession, “on that night could not Lucy sleep,” fearful, she said, of her own “deceitful heart,” (Jer. xvii. 9,) lest she should ever be so tempted, as “to give occasion to the enemies of God to blaspheme.” (2 Sam. xii. 14.)

“ Oh, how I fear to speak one word that would dishonour God ! This is what grieves me—‘ backsliding ’—when he has done so much for us, to let the world ‘ choke the word,’ and to let any thing get the *top seat* in their heart. This was my meditation in the night—to think of our Lord *dying* to wean us—to win us from the world—to think of His sufferings from the manger to the cross, and that we should dishonour him ! The blessed Lamb of God ‘ was as a sheep before its shearers—dumb ; he opened not his mouth,’ (Isaiah liii. 7 ;) and I pray, that whatever way they use me, that he may keep me dumb, keep my mouth as with a bridle. (Ps. xxxix. 1, 2.) This is a rough and thorny road ; but, welcome trials, welcome ‘ tribulation,’ for the Lord will safely land me on Canaan’s blissful shore. The more I am afflicted, the more he ‘ loves’ me, (Heb. xii. 6,)—to keep me down—to keep me ‘ humble’—to curb my stubborn will (Deut. viii. 2)—this is my opinion of my God and of myself. If I am not ‘ upheld,’ every moment I fall. (Ps. xvii. 5.) The Lord God saw how thick our enemies *was* without and within, and how easily beset, when he said, ‘ What I say unto you, I say unto you *all*—watch !’ Yes, he *knowned*

it, he went through it all, blessed Saviour. If he was 'made perfect through suffering,' I see it so clear, that we must go through the same way : the crown lies under the cross."

One Sunday morning Lucy entered the room, with a peculiar expression of holy joy and solemnity in her look and manner. On asking if she had risen early? "*Mary* was very early at the sepulchre, and I have been up before daylight, (glory be to His name!) *looking round* on the hours my blessed Saviour spent in prayer, though without sin; and when my time is to be so short on earth, I do not like to lose his presence, his company. (With much feeling,) *the ambition of my soul is to get near the throne!* to feel His presence is a little heaven on earth; and to be without it, is a hell in my breast."

Having been confined from the house of God for two months, she was so filled with joy in the prospect of again entering its sacred courts, she could scarcely eat her breakfast; and when reminded of the length of the walk, and being urged to eat more, "Oh, the Lord will feed me on my journey—I hope to meet my God there. I believe no creature ever felt so sick and weary

of the world as I have done, (Gal. vi. 14,) or so often longed to get away, and ‘to be with Christ.’ (Philip. i. 23.) I never saw the person or thing that made me wish to remain on earth. When some of my relations, who travelled, used to come and spread their dinners on my table, which I covered, gave them knives and forks, and every thing comfortable, they would ask me to partake, but I had no desire to eat of their beautiful victuals and puddings, made black with fruit, from their extravagance; and when I used to walk up and down my cottage, sighing to heaven for their souls, — used to say I was like a bull, and desired me to be silent. And when we went to town, to *vend* our goods, hungry as we were, I never thought of looking at the shops, and had no desire for food or raiment; but I was, when walking, looking up to heaven, asking to be filled with the *graces* of the Spirit, and being “satisfied” with what the world could not give, I wanted nothing else. Could I call ten thousand worlds *my very own*, it would be nothing to me—I am unworthy of the least of his mercies; but my heart is so *blocked* up, I cannot praise him.

“ What sinners value, I resign ;
Lord, 'tis enough that thou art mine :
I shall behold thy blissful face,
And stand complete in righteousness.

“ O glorious hour ! O blest abode !
I shall be near, and like my God !
And sense and sin no more control
The sacred pleasures of the soul.”

Oh, happy *they*, who, through the influence of that Almighty grace (“ producing the same effects, whether in the soul of a noble or of a gipsy,”) can with her say, “ Christ is all and in all.” (Colos. iii. 11.) “ Whom have I in heaven but thee ? and there is none upon earth that I desire beside thee !” (Ps. lxxiii. 25.)

VISITS

TO A

COTTAGE IN SCOTLAND.

“ Whom have I in heaven but thee? and there is none
upon earth that I desire besides thee.”

PSALM lxiii. 25.

VISITS

TO A

COTTAGE IN SCOTLAND

IT was in the year 18—, we first visited Elizabeth W—. She was one of “the poor of this world, rich in faith, and an heir of the kingdom,” (James ii. 5;) one of whom “thus saith the Lord of Hosts, and they shall be mine in that day, when I make up my jewels.” (Malachi iii. 16.) She conversed little with her fellow-creatures, but much with God: when her *hands* were busily engaged with her worldly calling, her *heart* was given to him. It was the Holy Spirit, our helper and teacher, who thus enabled *her* to be “fervent in spirit, serving the Lord,” and to do *worldly* things with a *spiritual* mind. (Rom. xii. 2.) “My medita-

tion of him shall be sweet," saith the royal Psalmist, (Psalm civ. 34;) and whilst *she* meditated upon the word of God, which she "esteemed more than her necessary food," (Job xxiii. 12,) many a thought of prayer and praise ascended "unto him that loved her, and washed her from her sins in his own blood." (Rev. i. 5.) It is our unspeakable privilege, that prayer need not be confined to *place* or *posture*. The eyes of the Lord are in every place, and his ears are open unto the cry of his people. (Prov. xxii. 12; Psalm xxxiv. 15.) Take the example of Hannah: "she spake in her heart, but her voice was not heard." Also that of Nehemiah, when standing in the king's presence: "So I prayed to the God of heaven." (1 Sam. i. 13; Nehem. ii. 4.) "O Christian, let prayer be your first work in the morning, your last at night, and uppermost all the day." (1 Thess. v. 17; John xiv. 13.)

"Prayer was appointed to convey
The blessings God designs to give;
Long as they live should Christians pray,
For only while they pray they live."

On entering Elizabeth's cottage, we found her spinning; she arose, and held out the hand of welcome, saying, "I don't know who you are,

but I am most happy to see you." Having placed a chair by the fire, she put away her wheel, and seated herself by our side. A remark being made on the duty and advantage of Christians visiting each other, "that as iron sharpeneth iron, so doth the countenance of a man his friend," (Prov. xxvii. 17;) she replied, "It is a great duty;" and with tears in her eyes, added, "but, oh, to think of the King of kings coming down to this world to die for us, and that He condescends at this time to visit my humble cottage with his presence." David's God was her God; and in the pause that followed, such peace beamed in her countenance, that spoke his language to be her's also: "In thy favour is life; because thy loving kindness is better than life, my lips shall praise thee." (Psalm lxiii. 4.)

"Compar'd with Christ, in all beside
No comeliness I see;
The one thing needful, gracious Lord,
Is to be one with thee."

We continued our conversation, and the following are a few of her occasional remarks; "How wonderful that we ever heard of such a Saviour! the *free* offers of the Gospel are

enough to melt the hardest heart: 'God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life; him that cometh unto me, I will in no wise cast out.' (John iii. 16; vi. 37.) O that *so*—that *who-soever*! what do they not contain! None can put the invitation past themselves, for it calls all who will come: I cannot express the unspeakable consolation I have again and again received, during temptation and unbelief, from that passage, 'Go and preach the Gospel to every creature,'—to *every* creature! then Christ is given to *me*, and in this way have I vanquished Satan." (Mark xvi. 15.)

She remarked with much feeling, "During the last four years I have suffered more conflict and warfare, than I did for twenty years before: I have had many more temptations to struggle with; I have been brought into the greatest darkness and distress; but we require these trials to keep us humble, to keep us low, and exalt the Saviour: and I sometimes think, that in proportion to our *faith* strengthening, it is the more tried. The believer's whole life is a *continual* coming to receive out of the fulness of Christ: the best way when we are harassed

and sore pressed, as I often am with *unbelief*, is not to consult human writings for our relief, *but to launch at once into the open sea ;—into the ocean of the free promises of the Gospel, and act faith directly on Christ ; to go to him as if for the first time.* I was one day seated by the fire, reading in some author, and found so little in my own character answering his marks of a Christian, that I was in the greatest despair : ‘ Satan came in like a flood.’ (Isaiah lix. 19.) I entirely doubted having any interest in Christ : at last, I thought no mortal pen shall keep me from him ; *I will go to himself*, and if I must perish I will perish at his feet. Immediately that passage, ‘ whosoever cometh unto me, I will in no wise cast out,’ was brought to my remembrance, (John xiv. 26,) and the ‘ fiery dart’ was resisted. There is nothing like His own word, but we often lay ‘ *the armour*’ aside, and don’t use it ;—but O what it is for the sinner to be strong in the strength of the Lord ! (Ephes. vi.) He is ever faithful in fulfilling his promises ; what sweetness there is in this promise ; ‘ the strength of Israel will not lie nor repent, for he is not a man that he should repent.’ (Sam. xv. 29.) Oh, he has been a gracious God to me ; I am a

most unprofitable servant; I mourn over my want of love, and feel myself the vilest of sinners." (A Christian should look with one eye upon grace, to keep him thankful; and with the other eye upon himself, to keep him humble. A believer is like a vessel in the sea; the more it fills, the more it sinks: "unto me, who am less than the least of all saints," said the great apostle.) (Ephes. iii. 8.)

"O that I could for ever sit
With Mary, at the Master's feet;
Be this my happy choice;
My only care, delight, and bliss,
My joy, my heav'n on earth be this,
To hear the Bridegroom's voice!"

Elizabeth was blest with parents, who feared and worshipped God: "He found them in a desert land, and in the waste howling wilderness," and "set their feet upon the rock of everlasting ages." (Deut. xxxii. 10; Ps. xl. 2.) They heard and they felt the sacredness of their Lord's command, "Go and nurse this child for me, and I will give thee wages." They had "the witness in themselves," that Almighty grace alone had changed their hearts; that the mighty work of *conversion* (or *turning from self to Christ, and from sin to holiness*) is the

undivided, glorious work of the Holy Spirit ; but their Bible told them also, " what God hath joined together, let no man put asunder ; " that it is only in the diligent use of appointed means, " the blessing of the Lord that maketh rich, and addeth no sorrow with it," (Prov. x. 22,) is to be expected. For this, therefore, did they " watch and pray," to " set the Lord always before them," (Ps. xvi. 8,) that " all their ways might be directed to please him." Wherever their tent was pitched, they, like Abraham, " builded an altar, and called upon the name of the Lord." (Gen. xii. 8.) Brought through distinguishing mercy to the FOOT OF THE CROSS themselves, there they carried their children day by day, in the arms of faith and prayer. They laid them at the feet of Jesus, who hath said, " Suffer little children to come unto me ; " they pleaded his own gracious assurance ; " All things whatsoever ye shall ask in prayer, believing, ye shall receive." (Matt. xxi. 22.) They put a blank into the Lord's hands, as to their temporal interests, " What thou wilt, when thou wilt, how thou wilt ; " for he had promised, " Bread shall be given and water shall be sure," (Isa. xxiii. 16,) but earnestly did they implore for them, " that the unsearchable riches "

of the "everlasting covenant" might be their portion. Turn to Hebrews viii. 10, 12, and you will find them placed before you in all their fulness, and freeness, and glory. "This is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their minds, and write them in their hearts; and I will be to them a God; and they shall be to me a people: for I will be merciful to their unrighteousness; and their sins, and their iniquities, will I remember no more." They taught them to pray for themselves: they daily read the word of God to them, and each child learned to read it also: they hallowed the Sabbath, and taught their children by their example to reverence that blessed day of duty and privilege; "Day of all the week the best;"—they carried them with them "to the house of the Lord;" and knowing that he "calls all the hours his own," they watched and prayed "to honour him, by not doing their own ways, nor finding their own pleasure, nor speaking their own words on that most holy day." (Isa. lviii. 13.) "Cast thy bread upon the waters, for thou shalt find it after many days;" and they did not pray nor "labour in vain;" years after they had exchanged a throne of grace for a

throne of glory, the great "Head of the Church" caused the shower to come down in his season, "and there were showers of blessing," (Ezek. xxxiv. 26;) for their children walked in the fear of the LORD, and in the comfort of the Holy Ghost. (Acts ix. 31.) This Tract may not impossibly fall into the hands of some parent, in whose heart the LORD has put a cry for their children; "who are offering up prayers and supplications, with strong crying and tears unto him, that is able to save them from death." (Heb. v. 7.) It may be, "they are greatly distressed and perplexed," because they see no "fruits of the Holy Spirit" appearing in their heart. "Thank God, and take courage" from this memorial of his grace and faithfulness. O learn to *trust* him, where you cannot *trace* him.—"Let not your heart be troubled, and let your countenance be no more sad," for *delays* are not *denials*; go on to pray, and the LORD will go on to bless, and "in due season," when it may best promote the glory of his own adorable name, and the good of your soul, he will give you also the rich reward of fervent, persevering prayer, and patient husbandry—"a blood-bought free reward." It was well remarked by an aged cottager, now with God,

“that a house without family worship was a house without a roof.” Perhaps these lines may meet the eye of a father, or a mother, who pray neither for themselves nor for their children! “Stop, poor sinner, pause and think.” “They who are living habitually *prayerless* are *Christless*!” you have no *saving* knowledge of Jesus, of that blessed, precious name, “that sounds so sweet in a believer’s ear.”—“Fear you not him who is able to destroy both soul and body in hell?” (Matt. x. 28.) Think of an eternity of endless misery; think what it must be to be shut up in “the blackness of darkness,” for ever, where the “worm dieth not, and the fire is not quenched;” and, after millions and millions of ages, it still will be, “wrath to come.” (Rev. xiv. 10, 11.) “That fulness of joy,” which is the portion of angels and glorified spirits, is to dwell *in the light of God’s countenance*;—how awful and tremendous the thought, to be for ever where that light never shines!

What unspeakable mercy that you still are on praying ground—that the sentence has not yet gone forth, “Cut them down, why cumbereth they the ground?” (Luke xiii. 7.) To-day the compassionate Saviour, the Friend of

sinners, thus addresses you : "Ye will not come to me, that ye might have life." (John v. 40.) "O, make but trial of his love:" long have you "despised and rejected" the offers of his grace ; but he still "waits to be gracious." (Isa. xxx. 18.) He will not upbraid you with "the days without number, wherein you have forgotten him." (Jer. ii. 32;) nor with the "crimson" dye of your sins ; but hear his gracious words, "Him that cometh unto me, I will in no wise cast out." (John vi. 57.) The arms of his everlasting mercy are open to receive you : He will wash your guilty polluted soul in his precious blood, which, being the blood of God, cleanseth from ALL sin. (John i. 7; Acts xx. 28.) He will clothe you in the spotless robe of his righteousness ; it is "the righteousness of God," (Rom. iii. 23,) and therefore is sufficient to justify the most ungodly : he will *change* your fallen heart by his life-giving spirit, fulfilling the great new covenant promise, "I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." (Ezek. xxxvi. 27.) Oh that these were the desires of *your* heart !

Ask the Holy Spirit to teach you to pray, it is his glorious, blessed office. (Rom. viii. 26.)

Keep not silence, give the LORD no rest, (Isa. lxii. 6, 7,) till he bring you to feel, from the very ground of your heart, that the only question comparatively worth asking by a dying sinner is, "What must I do to be saved?" and pray that salvation may come to all in your house. (Acts xvi. 30; Luke xix. 9.) The gospel furnishes us with the answer to this prayer; "Believe on the LORD JESUS CHRIST, and thou shalt be saved, and thy house." (Acts xvi. 31.) For this may you often bend the knee, and oftener lift up your heart. Take with you words and turn to the LORD: say unto him, "take away all iniquity, and receive us graciously. Wash us, and we shall be whiter than snow. Create in us a clean heart, O God: and renew a right spirit within us. Put thy fear into our hearts, that we may never depart from thee." (Hosea xiv; Ps. li. Jer. xxx. 11.) Mark our blessed LORD's encouraging words: "Hitherto have ye asked *nothing* in my name; ask, and ye shall receive, that your joy may be full." (John xvi. 24.)

"The Son of Man is come to seek and to save that which was lost," (Luke xix. 10,) are the words of Him, who spake as never man spake, when upon earth; and He teaches his

people as no man can ever teach by his Spirit from heaven. *The spirit of truth* shall glorify me ; for he shall receive of mine, and shall show it unto you. (John xvi. 15.)

On one occasion we asked Elizabeth, who was then in her fortieth year, how long it was since she was brought to the knowledge of the truth as it is in Jesus? (Ephes. iv. 21.) She replied, "'Tis upwards of twenty years since I was brought to the *waters of life*. (Rev. xxii. 17.) I have told the story to some, and I will to you.

"I was left an orphan very early, with the care of four sisters, who were almost infants. After my father's death, I regularly kept up family worship morning and evening; but prayer was such a burden, I felt quite relieved when I got it over; the *external* habits of religion never left me, but I was an utter stranger to every thing but the form of godliness. (2 Timothy iii. 5.) I regularly read my Bible, and always thought of Jesus Christ having died for 'the sins of the world,' but never of the necessity of seeking a *personal* interest in him. And so awful was the *enmity* of my heart; (Rom. viii. 7,) that I could not bear to hear his name when listening to sermons, and

used to find myself saying, 'we have had enough of that;' and I felt the same when reading spiritual authors. (O the depth of the riches of his goodness, and forbearance, and long-suffering! (Rom. ii.) I read a great deal, but much more in religious books than in my Bible."

This taste for reading accounts for the remarkable ease and propriety with which Elizabeth expressed herself on all subjects.

"One evening I was reading Grey's Sermons—for they drove the nail first to my heart. (Eccles. xii. 2.) He was describing the evidences of a true believer. Surely, thought I, if these are true, there is nothing in me answering the description. Trembling, and alarmed, and overcome with terror, my little sisters began to weep, thinking it was illness; but as I sat at supper, this passage, and many others, came into my mind; 'I will bring the *blind* by a way that they knew not; I will lead them in paths that they have not known,' &c. (Isaiah xlii. 16.) I was too much agitated to sleep, and lay awake the whole night; one text of Scripture after another was brought to my recollection for *conviction* and *comfort*; and on rising in the morning, (and that was the best

morning I ever saw upon earth,) and looking out, every thing looked *new*; the very weeds and thistles seemed new, such a lustre seemed on every thing: the Bible was altogether new, and when we engaged in family worship, for the first time I was able to *pray*."

Let us mark this; it is the experience of every *new-born* soul. If we turn to Acts ix. we there read of Paul, "behold he prayeth." Like him, Elizabeth had been *saying* prayers all her life; but in both cases, *the spirit of grace and of supplication*, (Zech. xii. 10,) was poured out for the first time. He alone can teach us, for we know not what we should pray for as we ought. (Rom. viii. 26.)

"I experienced much distress and perplexity of soul for some time, but was gradually strengthened, established, and settled in the truth, as it is in Jesus. When first brought to the knowledge of myself as a sinner, for some days my Bible was seldom out of my hands; indeed, ever since, I seldom read any other book: I *respect* many of them; but I never find my soul *feasted* with any thing but my Bible; one verse could sometimes feast me for a whole day. 'I am the Lord thy God, which brought thee out of the land of Egypt,' that is

the foundation of my hope. 'Open thy mouth wide, and I will fill it;' (Psalm lxxxi. 10;) I have felt it a thousand times."

She repeated another very favourite passage, saying, "this verse has been my *uphold*—'Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; I will help thee; yea, I will uphold thee with the right hand of my righteousness;' " (Isaiah xli. 10;) adding, "as my late minister used to say, '*in this promise, the flag of redeeming love is seen to wave.*' Oh, God's absolute promises! *I will!* What a *lustre* shines in these two words! I can never forget the distress I used to feel at the thoughts of leaving my Bible behind me on going to heaven. I used to awake every morning *weeping* on account of it; but one morning these passages came into my mind, and from that moment I felt no more. 'And there shall be no night there, and they need no candle, neither light of the sun, for the LORD God giveth them light,' &c. (Rev. xxii. 5.) I felt there was no need of other *light* there. I have often longed for the time of going to bed; I am often blessed with such communion with God, I have no desire to sleep. I awoke this morning, and found myself clapping my hands, repeating this de-

lightful promise:—‘For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee. (Isaiah liv. 10.) Sometimes, and more particularly during the night seasons, I have had such bright manifestations, such ‘joy in believing,’ (Rom. xv. 13,) I have longed to have *gone away* that moment; and O that we were, where we shall serve him day and night in his temple! ‘when Christ, who is our life, shall appear, then shall we also appear with Him in glory.’ He says, I have appointed unto you a kingdom, as my Father hath appointed unto me. (Rev. vii. Colos. iii. 3. Luke xxii. 29.) How wonderful the Almighty taking up his residence in the hearts of sinners; ‘I will put my Spirit within you.’ (Ezek. xxvi. 27; John xiv. 17.) When his Spirit takes hold of the sinner, then they take him as their Saviour. O what a mercy to be a partaker of God’s mercy in his Son, to possess the peace that passeth all understanding. (Philip. iv.) Sometimes it is not easy to keep up the spirits; but oh! what it will be to be landed in the other world, to walk with him in white, the robe of his Righteousness: how beautiful to look

across the river of death, and see what is their employment, singing the praises of the Lamb: what it will be, to get rid of this body of corruption; and oh! how *grand* the thought, to be like him!" (John iii. 2.)

My dear fellow-sinner, how is it with you? Is the blessed Bible, or rather the adorable Saviour—who is the *subject*, *sum*, and *substance*, from Genesis to Revelation—the joy and rejoicing of your heart, as was the experience of Elizabeth's? Like her, are you searching the Scriptures daily? (Acts xvii. 2.) And each time you take them into your hand, do you pray over what you read with earnest, constant, persevering prayer, that the Holy Spirit may open your understanding to understand it, (Luke xxiv. 45,) and apply it to your heart and conscience? If you are not doing so, you must be sitting as *she* long sat, like blind Bartimeus amidst the beams of day, even with the word of *light* and *life* in your hand; or like the man with the "withered arm," with invaluable treasures before you, but unable to reach them. If the question be asked, why so many, 'who call themselves Christians,' so many hundreds in this our land, in the practice of reading the Scriptures, are strangers to Christ, living with-

out God, and without hope in the world, (Ephes. ii.) for faith, hope, love, humility, meekness, gentleness, and all the other blessed fruits of the Spirit, where are they? (Gal. v. 22.) The Bible furnishes us with an answer. The natural man receiveth not the things of the Spirit, for they are foolishness unto him; neither can he know them, for they are *spiritually* discerned. (1 Cor. ii. 14.) They read, but they ask not for the teaching of the Holy Spirit, who alone has the key of the heart, and the key of the Word.

We had many succeeding interviews with this eminent "servant of Christ:" they were seasons, indeed, "much to be remembered unto the Lord." Her conversation was in heaven, (Philip. iii.) and it often realized her experience of the sweet and delightful promise, "Thine eyes shall see the king in his beauty; they shall behold the land that is very far off." (Isaiah xxxiii. 17.) Her acquaintance with the Scriptures was so great, she appeared almost to *think* in Scripture language; and earnestly did she pray that "the word of Christ might dwell richly in her in all wisdom," (Col. iii. 16,) so that every sentence being so weighty, and "to the use of edifying," (Ephes. iv. 29,) we feel

persuaded our readers will prize them as we did, however desultory, and feel thankful, if, in any way, "the fragments are gathered up, that nothing be lost;" (John vi. 12;) as Elizabeth strikingly remarked, "All He does is worthy of remembrance: his mercies are all great; but He is the chief good himself." One morning, on telling us that she had been singing the twenty-third Psalm, "I felt very dull, yet I knew the Psalm was *true*, and that a good part of it was made out to myself. What a blessing is *his* word and promise; he makes it out, in spite of all opposition, *it will just do as it says*; when one stream is dried up, he will provide something else. When Jesus gave his mother in care to John, he fulfilled this. (John xix. 26.) He is a temporal as well as spiritual shepherd. 'Behold, what manner of love hath he bestowed upon me,' in the kindness of his providential arm: but what are temporal possessions to a spiritual possession! Mr. Boston says, 'Some go through the world with a cane, and others with a staff; both must be laid aside at the end of our journey; it matters little which we have.' What of the kindness of a gracious God I have experienced during so many years of trouble and distress, I would not

exchange for ten thousand worlds, and all the prosperity they could give. When in trouble, I am dealt with as a parent deals with his sick child, he gives me supports when I most require them. (Deut. xxxiii. 25, 27.)

“One day, when left entirely without food, during the years of famine in 1792, &c. one of my sisters, who was in service, coming to see me, found some wheat on the public road, that had fallen from sacks in the market carts, which I washed, and it gave me some loaves. Another day, when in the same extremity, some one came in unexpectedly to offer me a day’s work in the fields: I gladly accepted the offer; but knowing no one from whom I could borrow, I felt I must wait till the evening before I had any food; but, to my amazement, on going into the field, my employer immediately gave me ten-pence, as my day’s wages. (‘And Abraham called the name of that place Jehovah-jireh,’ Gen. xxii.) I cannot recal all the deliverances, but he has wrought many a one; and it brings him more glory—every one is an instance of a fresh *stretch-out* of his arm of power and mercy: every new cross needs *new* grace; the more bitterness, the louder the song afterwards: all is *needed*; whatever comes

nearer the heart than Christ, is idolatry; in health and strength, the deceitful heart catches at the world—I have felt it so—afflictions are a good *curb*. On reading Psalm xxxii. I often think I just needed that bridle. There can be no dependence in leaning on creature promises, as sometimes, if they would fulfil them, they cannot; but God is always faithful to his; the Almighty is never at a loss for means to give us supplies.”

A Christian friend told us, that one morning Elizabeth called upon her, and said, “I am come to tell you news; I am now reduced to my last shilling—now I know that God will make his own promise good, as I am come to that state, to live entirely on himself. I have offered the shilling, and I hear it is a bad one,” &c. She returned next day, (and let us remark, for our own profit, in what follows, the continual necessity for this petition, “Lord, hold up my goings in thy paths, that my footsteps slip not.” (Ps. xvii. 5.) “The people say to me, if I just gave this shilling to those who give money away, it would pass; I got it for a good one, so there would be no harm in my giving it away.” Her friend replied, “Well, remember there is a passage in Scripture, ‘All things whatsoever ye would that men

should do to you, do ye even so to them.'” (Matt. vii. 12.) Elizabeth immediately said, “there it goes, no one shall tempt me to do that,” and tossed the shilling into the fire. In about a week, she came back, with a heart overflowing with gratitude. “Help me to praise him—see what a faithful promiser!” and mentioned an individual having found out her cottage, and, without knowing her immediate wants, gave her a pound note. (Psalm lxii. 8.)

On our remarking one morning, the pleasant air admitted by the window, Elizabeth replied, “Awake, thou north wind, and come thou south, and blow upon my garden, that the spices thereof may blow out—that is the best wind: how delightful those moments when enjoying the gales of the spirit—it is just conversing with Jehovah—it is communion with him. Those moments when we enjoy ‘the light of his countenance,’ it *downweighs* every thing. Sometimes, when carrying home a pitcher of water, Scripture has so powerfully been brought to me, I have been reluctant to enter the house for fear of losing it. We never can be without our comfort, for our bodies are ‘the temple of the Holy Ghost,’ (1 Cor vi. 19,) and though we don’t feel his *sensible* presence, we have his

supporting presence ; and what a mercy, whatever state of trouble and distress we may be in, the Lord always suits himself to our case. In time of great trouble, when my mind was on the rack, I went to him for advice, who only can give it, and I soon got it. He is true to his revealed character : ‘ They shall call upon me, and I will hear them.’ He is given for a leader, a commander, a priest for *righteousness*, a prophet for *instruction*, a king to reign *in* and rule *over* us. What a mercy to get rid of this vile body ; (Philip. iii. ;) what it will be when soul and body are joined together to serve him with vigour and purity. We are at present burdened with strong corruptions, tempted by the enemy who molests, by holding up enticements to the mind ; ‘ but greater is he that is in us, than he that is against us.’ (1 John iv. 4.) ‘ When the enemy cometh in like a flood, the Spirit of the Lord shall lift up a standard against him.’ (Isaiah lix. 19.) ‘ Thy defence shall be the munitions of rocks ; bread shall be given, and water shall be sure.’ (Isaiah xxxiii. 17.) And he has *made it out*, when I could not work, by employing instruments. He trod the path of suffering himself. ‘ Consider him, lest ye be wearied and faint in your minds.’

(Heb. xii.) The soul that is united to Christ cannot be satisfied with any thing on this earth—it mounts up—it came from heaven, and returns there—it *weans* away from the world. We serve a God of order. He teaches us, that in the Trinity they were of one mind in ‘good will to man.’ The Father *elects*, the Son *purchases*, and the Spirit *applies*. The covenant of grace was made with Jesus Christ in the elects’ name. He accepted the conditions, and sealed it with his blood, and procured for them pardon, justification, and sanctification. Jesus opened up the way for the mercy of God to vent. ‘He is our peace, having made peace by the blood of the Cross.’ (Colos. i. 20.) It is a great thing to experience his loving-kindness: the promise is tasteless till he makes it ‘quick and powerful;’ (Heb. iv. ;) and then we see his faithfulness pledged for its security. ‘God is not a man that he should lie: hath he said, and shall not he do it? or hath he spoken, and shall he not make it good?’” (Numbers xxiii. 19.)

On our last interview with this eminent believer, so “rich in faith,” and strong in the promises, on inquiring as to her health and state of mind: “One has a *glance* now and

then, which supports me—no support without that ;” and repeated, as her parting blessing, Numb. vi. 24, 27. Isaiah xliii. 3.

Dear reader, if thou art “*risen with Christ* ;” (Colos. iii. ;) if the great spiritual change of being “*born again*,” (John iii.) has taken place : if *faith*, which is the operation of the Spirit of God, is wrought in the heart ; or, in other words, if “*our life is hid with Christ in God*,” (Ephes. ii. Colos. iii.) there must be a corresponding *outward* change in the temper, and spirit, and conduct. Christ died *for* sin, that we might die *to* it. (2 Peter ii. ; Gal. v. 24.) The blessed Saviour left us an example that we should follow his steps. (1 Peter ii. 21.) Is it, therefore, our earnest prayer to set the Lord always before us, (Psalm xvi. 8,) that wherever the print of his footsteps appear, there may we endeavour to plant our own. For this purpose, may we oftentimes ask ourselves during the day, if *thinking*, how he would have thought—if *speaking*, what he would have said ; or, when *acting*, what he would have done. Are we often led to mourn in secret how little we are like him ? Alas ! how faint the resemblance in any way ! How little of the mind that was in him ! the *faith*, *holiness*, *meekness*, *lowliness*,

humility, and all the graces of the Spirit, which shone with such brightness and loveliness in his life! May this continually lead us to the “*fountain opened for sin*, to wash away its guilt,” (Zech. xiii.) and to beseech the Holy Spirit to destroy its *reigning* power. (Rom. vi. 14.) May we, like her of whom we have been reading, be enabled to take up every duty in point of *performance*, and lay them all down as a ground of dependence for our acceptance; and glory only in the CROSS OF CHRIST. His *blood* and *righteousness* are our alone ground for pardon, for restoration to the favour of God, and for our title to eternal glory! (Galat. vi. 14; 1 John i. 7; Ephes. i. 6.)

“The righteous shall be had in everlasting remembrance,” (Ps. cxii. 6;) and we cannot better close this short account of Elizabeth W——, than by relating the affecting instance she gave of her love for the Bible, and her desire to put it into the hands of fellow-sinners. She carried twenty-six shillings as her contribution to the Bible Society, and entreated her minister might not mention her name. This sum was the fruit of self-denial and hard earnings, as all her subsistence came from her own daily labour; and we found she had frequently

abridged her meals, in order to save it. "Feeding on Christ in her heart, by faith with thanksgiving, she had meat to eat, that the world knew not of." It was her daily practice to read a chapter before her breakfast, dinner, and supper: this she found a means to cheer and refresh her soul, "amidst the burden and heat of the day." She remarked, one morning, she had nothing to regret but this, "not being able to write—that she thus might have preserved the many remarkable providences which had befallen her;" adding, that "it would take a whole day to tell us the most remarkable of them." To supply this want, she used to draw a *chalk line* on an inner door in her humble cottage, (it was almost wholly covered with these Ebenezers,) not only for temporal mercies, but to record her days of peculiar spiritual consolation and enjoyment. She told us it was impossible to express the delight she often had, to shut the door of her cottage, and find herself alone in the house, that she might look over all her *lines*, to strengthen her faith, and to rekindle gratitude and praise; that she "remembered the time and occasion of *each* being drawn, as distinctly as on the day when it happened." Thus did the saints of old. We read

Jacob's testimony to the loving kindness and faithfulness of our redeeming God—"The God which fed me all my life long, unto this day." (Gen. xlviii. 15.) "And let us arise and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went." (Gen. xxxv. 3.)

" We'll praise him for all that is past,
And trust him for all that's to come."

Should these pages meet the eye of an afflicted and tempted child of God, it will be consolatory to them to know, that this highly favoured servant of Christ, "was in all points tempted and tried" as they may be. We must go our way forth by the footsteps of the flock, and through much tribulation enter the kingdom. (Acts iv; Song i.) Amidst her warfare and conflict with unbelief, with the corruptions of her own fallen heart, and the temptations of her great spiritual adversary, her language also was, "O wretched man that I am, who shall deliver me from this body of sin and death!" But she could also say with the apostle, "I thank God through Jesus Christ our Lord!"

(Rom. vii. viii.) There are ends of unspeakable importance to be answered, both by our *outward* and *inward* trials: "The Lord covers our head in the day of battle," says the sweet singer of Israel! He knows our walking through this great wilderness, (Psalm cxi. 7; Deut. ii. 7,) and is leading us forth, though it may be by a *rough*, yet it is by the *right* way to the city of habitation, (Psalm cvii. ;) when passing through deep waters, (Isa. xlii. 2,) we are quickened to prayer, "the outlet of all trouble, the inlet of all comfort;" we then know what it is to pour out our heart before the Lord, to shew before him *all* our trouble. (Psalm lxii. cxlii.) "And what we win by prayer we shall wear with praise to God's glory and our endless comfort." Yes, these afflictions *shew us to ourselves*, and bring us into a more experimental acquaintance with the *grace*, and *love*, and *power*, of Jesus, as our Prophet, Priest, and King; as then we see more clearly the mystery of iniquity in a "desperately wicked heart;" humiliation for sin is more deepened, and the blessing waited for is sweeter when bestowed: they wean us from a poor perishing world, and make the hope of an ever-

lasting rest more delightful : “ a rest from every thing but praise ”—the praise that eternity is too short to utter !

“ God hath enclosed all his rich stores of pardon and mercy, in the blood of Jesus Christ.” Jesus is the SUN in the firmament of Scripture, and the promises all yea and amen in him, (2 Cor. i. 20,) guide us like the Star of Bethlehem, to see him every where in its sacred pages. Him first ; him last ; him midst, and without end ! ”

“ Lord ! thou art true, and O the joy
To turn from other words to *thine* ;
To dig the gold without alloy
From truth’s unfathomable mine ! ”

SERIOUS THOUGHTS

FOR

THE AGED.

“ Oft as the bell, with solemn toll,
Speaks the departure of a soul ;
Let each one ask himself, ‘ *Am I*
Prepar’d, should I be call’d to die ? ’ ”

OLNEY HYMNS.

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SERIOUS THOUGHTS

FOR

THE AGED.

AGED FRIEND,

THE frequent tolling bell of the parish church of —, during the last few weeks, induces us to take up our pen to address you; and we earnestly pray, that the Holy Spirit may so accompany the few sentences with his divine *influence*, as to awaken a serious concern about your never-dying soul!

By reason of bodily infirmities, and many a sorrow and care, “the days may now be come,” when you are saying, “I have no pleasure in them.” (Eccles. xii. i.) Your eyes, like Isaac’s, “are dim,” and you may scarcely be able to read the lines we are now placing before you; but

oh! can you, like *him*, with an *eye of faith*, “read your title clear to a mansion in the skies?” Or, at least, are you earnestly desirous to do so? *Youth*, and *health*, and *strength*, “have taken to themselves wings, and have flown away,” (Prov. xxiii. 5;) the earthly house of your tabernacle is fast dissolving; but, have you a well-grounded hope, from the word of God, of an “house, not made with hands, eternal in the heavens?” (See 2 Corinth. v. 1.)

Your neighbour, Mrs. B——, whose spirit was lately summoned “to return unto God who gave it,” (Eccles. i. 7,) had, through sovereign grace, for many years chosen that better part “which shall never be taken away.” Her blessed choice was the seat of Mary, “sitting at the feet of Jesus, and hearing his word.” (Luke x. 39.) “Her heart was surely there fixed, where true joys alone are to be found;” and now she has come down to the grave, like as a shock of corn cometh in, in its season. (Job v. 26.) The midnight cry, “Behold, the bridegroom cometh!” had no terrors for her; it found her, clothed with the wedding garment, her lamp trimmed, and her lights burning, ready to go in unto the marriage supper of the Lamb. (Matt. xxv. 4; Rev. xix. 9.) “When

passing through the valley of the shadow of death, she feared no evil ;” “ *dying* grace was given for *dying* moments ;” she was enabled to cast herself on the blessed assurance, I will *never—never* leave thee, nor forsake thee, (Heb. xiii. 2 ;) and she found Him “ faithful who hath promised,” for Jesus was with her, comforting and supporting her with the consolations of his word and presence through the “ swellings of Jordan.” Jesus loved her, and washed her from her sins in his own blood, (Rev. i. 5,) and now she is with him, made like unto him, (1 John iii. 2,) and beholding his glory. We read the delightful account, (Rev. vii.) that she is making one of the great multitude, which no man can number, standing before the throne and before the Lamb, clothed with a white robe, and the palm of victory over sin, and temptation, and sorrow, in her hand, serving God, day and night, in his temple.

“ There see my Redeemer and Friend
In his glorious perfections array’d ;
Before him in gratitude bend,
Who of God was *my righteousness* made.”

Let us think of the *awful* contrast the dying bed of — presents, whom we have reason to fear died as she lived, “ without Christ, with-

out hope, and without God in the world." See Ephes. ii. 12. The happy spirit of the former, borne by angels into Abraham's bosom; while that of the latter ———. And oh! how it may make our heart melt within us, and "all faces gather blackness," to read in the word of God the unspeakable, tremendous state of that soul, dying without an interest in Christ! In hell *he* lifted up his eyes, being in torments, and asking in vain for *one* drop of water to cool his tongue, being tormented in that flame, the smoke of which ascendeth up for ever and ever, and there is no rest day nor night. (Luke xvi. 24; Rev. xiv. 11.)

Time for prayer is no longer; wasted sabbaths, and the exhortations of faithful ministers and friends, for ever passed away; the atoning blood of a "despised and rejected" Saviour, and the grace of the Holy Spirit, are offered no more! "It is our heart's desire and prayer, that your soul may be saved!" Oh! permit us affectionately to ask, Where art thou? (Gen. iii. 9,) and to put this solemn question to you: Had the messenger of death entered *your* dwelling instead of theirs, should *you* have been found ready—found in Christ Jesus—*pardoned* by his blood—*justified* in his righteousness, and

renewed by his spirit? Or, should your lamp have had "no oil," and the *door have been shut*, and the awful sentence have been yours, "the wicked is driven away in his wickedness?" (Mat. xxv.; Prov. xiv. 32.) Aged fellow-sinner! "your days are determined;" your fleeting moments are passing away "swifter than a weaver's shuttle," (Job xiv. 5, vii. 6;) your mind must not be perplexed by having much to read; we shall therefore only briefly answer a *delusion* which has slain its thousands and its ten thousands; and "Satan, who blinds our eyes, lest we should see the light of the glorious gospel of Christ," (2 Cor. iv. 4,) may be causing *you* "to go down to the grave with a lie in your right hand; speaking peace, where there is no peace," by making you believe, that if you have not been guilty of any enormous crime or crimes, you have not much to fear, as to being exposed to the wrath of God. This may be the case—through the restraining providence and grace of God, you may have been kept from many *outward* sins and evil practices, which others are addicted to; but there is not one of the Ten Commandments which you have not *spiritually* broken, and do so day by day; and the Holy Spirit can make this as

clear to your conscience as the brightness of a sun-beam. The sins of the *heart* are the same in the eyes of God, which "are purer than to behold iniquity," as the sins of the *life*. (Hab. i. 13.) If you turn to Genesis vi. 5, you will find the reason mentioned why God destroyed the world with the awful flood. It is said, "God saw that the wickedness of man was great on the earth, and that *every* imagination of the thoughts of his heart was only evil continually." If you turn also to Matt. v. 28, you will find the same truth clearly set before you. But, had we no other sin, than not having believed on the name of the Son of God, that of itself would ruin us for ever. Blessed be God, you are still on praying ground, a living *monument* of long-suffering, long-sparing mercy! Oh! pray, and again pray, that the Holy Spirit may "anoint your eyes with heavenly eye-salve," that you may know and see "that thou art wretched, and miserable, and poor, and blind, and naked," though you have felt hitherto, "I have need of nothing." (Rev. iii. 8.) It has been well remarked by an excellent old author,* "that when the soul is brought under the *enlightening* influence of the Spirit of Grace,

* Boston.

it is as when the sun shines into a dark room ; we then see all its thick dust, and cobwebs, and impurities." This is the description which the Scriptures give of your heart, "deceitful above all things, and desperately wicked." (Jer. xvii. 10.) Ask the Holy Spirit to "search it as with candles," (Zeph. i. 12,) to *convince* you of sin, (John xvi. 8,) and that "this is the greatest sin of all, that we will not take the remedy God holds forth;" you will then feel as Job felt, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee, wherefore I abhor myself and repent in dust and ashes." (Job xlii. 5, 6.) Yes, "then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight, for your iniquities and for your abominations." (Ezek. xxxvi. 31.) The blessed Comforter, when he has thus *shewn you to yourself*, "will not leave you comfortless," but will bring you in *self-despair* to the foot of the Cross; (John xvi. 14.) Ask him to reveal to you, the "good tidings of great joy," that the LORD JESUS CHRIST, the Lord of heaven and earth, who made all things, and without him was not any thing made that was made, (John i. 3,) left his throne of glory on *purpose* to live, and

suffer, and die, for guilty, lost sinners, such as you and ourselves. The meaning of his blessed, precious name, is *Saviour*, (Matt. i. 18;) He saves, not only from the guilt and punishment of sin, (Gal. iii. 13, iv. 4, 5,) but from the *reigning* power and love of it in our evil hearts; and from the temptations of Satan, and an ensnaring world. (Rom. vi. 14, xvi. 20; 1 John v. 4.) "The guilt of sin is removed by the blood of Christ—the love of sin is cast out by the spirit of Christ. No sin can be overcome but by this method; to see that the Lamb of God has taken away its guilt, and then to look to his *almighty arm* to subdue and crucify it."

Were we to pass the whole day in speaking of the grace and love of Jesus, we could not tell you a thousandth part of what he has done, and is able and willing to do for us. "Oh! make but trial of his *love!*" flee to him as *your righteousness and strength*, (Jer. xxiii. 6,) that you may escape from "the wrath to come." He is an hiding-place and covert from the tempest, (Isaiah xxxii. 2;) and even at "the eleventh hour," the arms of his everlasting mercy are open to receive *you*, to pluck *you* as a brand from the burning. (Amos iv. 11.) He will not "upbraid" you with the number of your sins,

nor the days and the years you have rejected and hid your face from him. (Jer. ii. 32; Isaiah liii. 3.) Perhaps the sorrowing language of your heart may be, "Alas! this cannot be for me—I am a sinner of no common kind—mine iniquities have gone up over my head, and are more in number than the sands on the sea-shore!" Blessed be God, "you need not depart;" there is bread enough, and to spare, in our heavenly Father's house, for you and for the whole perishing world, if they would only come. (See Luke xv.; John vii. 40.) Our compassionate and gracious Saviour "came into the world to save the chief of sinners." (1 Tim. i. 17.) Your "crimson sins," washed in his blood, shall be whiter than snow, *for the blood of Jesus Christ cleanseth us from all sin.* (Isa. i. 18; 1 John i. 7.) "The vast ocean covers the lowest sands as well as the highest rocks."

"Come, ye sinners, poor and needy,
Lost and ruin'd by the fall;
If you tarry 'till you're better,
You will never come at all:

Not the *righteous*—sinners Jesus came to call."

O pray to be enabled to cast your soul on this exceeding great and precious promise: "Him

that cometh unto me, I will in no wise cast out." (John vi. 37.)

It was remarked by an eminent minister, "that had his name been *written* in this promise, it would not have given him comfort, as there might have been many other John Bertriges in the world;" but the invitation, "him that cometh, I will in no wise cast out," *invites* every one, and *excludes* none.

It is again written, (and "who could believe it, if God did not speak it?") "I have blotted out, as a thick cloud, thy transgressions, and as a cloud thy sins; return unto me, for I have redeemed thee." (See Isa. xlv. 45.) A cloud is made up of millions and millions of drops of water; so are *your* sins in *number*; and they are as a *thick* cloud, in their vileness and ingratitude against a gracious God. The meaning of *blotting out* will be made very plain to you, by a tradesman blotting out of his *debt-book* bills that have been paid, so they no longer stand against his customer. Our Almighty Saviour has *paid our debt*. (See Gal. iii. 13.) Christ hath redeemed us from the curse of the law, "being made a curse for us." The debt was demanded—Christ *paid* it; satisfaction was demanded—Christ *made* it; so God has blotted

out our sins, and they no more will rise in condemnation against us. (Rom. viii. 1.) Whenever you look at a cloudless sky, think of this precious promise, "I have blotted out," &c. and bless God for it. "Christ answers to the law for the whole. The law writes nothing against Christ, because by his obedience unto death, he magnified it and made it honourable, (Isa. xlii. 21;) and the law can write no charge of *guilt* against the believer, because he is *in* Christ. (Phil. iii. 9.) He is a sinner indeed against it, *in himself*, and it grieves his soul that he is so: it causes him *to groan being burdened*, (2 Cor. v. 4;) but his transgressions shall not be *imputed*." (Psalm xxxii. 2.) True faith is *the gift of God*. (Ephes. ii. 8.) O pray that the Holy Spirit may put it into your heart, and enable you to believe that *your* iniquity made part of the mighty load, which the Lord laid upon Jesus, (Isa. liii. 6,) when he suffered the punishment of our sins on the cross eighteen hundred years ago, as the hymn so sweetly says:

"Charg'd with the complicated load
Of our enormous debt;
By faith I see the Lamb of God
Expire beneath its weight!

" My numerous sins transferr'd to Him,
Shall never more be found ;
Lost in His blood's atoning stream,
Where every crime is drown'd."

TOPLADY.

" Trusting to the blood of Jesus," says the believer, " I am satisfied I shall never *perish* ; trusting to the *righteousness* of Christ, I am satisfied I shall have *everlasting life*." (John iii. 15.)

" When from the dust of death I rise,
To claim my mansion in the skies,
This, this shall be my only plea,
' Jesus hath liv'd and died for me.'

" Bold shall I stand before His bar,
Where no accuser shall appear ;
Completely cloth'd by Christ alone,
And all my filthy garments gone."

Our blessed Lord and Saviour has not only *redeemed* us from the curse, and bought our *title to glory*, but has also purchased grace to *sanctify* our depraved nature, giving us a *capacity* to serve him *spiritually* on earth, and a *meetness* for the inheritance of the saints in light. (Col. i. 12.) This *meetness* springs from regeneration or a spiritual life, which is called a *new birth*, a *resurrection*, (John iii. ; Ephes.

ii. 5;) and it is the glorious undivided work of the Holy Spirit. (Ezek. xxxvi. 26.)

“ To God the Spirit’s name
Immortal worship give,
Whose new-creating power
Makes the dead sinner live :
His work completes the great design,
And fills the soul with joy divine.”

WATTS.

When we think of all these things, the *unspeakable*, the *unsearchable* riches of Christ, our heart may well exclaim, in the dying words of a lately-departed saint, “ I look for the sins that were such a heavy load upon my conscience, and I cannot find them ; they are laid upon another, and carried away. I will triumph, but not in myself, but in the glorious work of the redemption of Christ. I delight myself in thinking of His finished work ; that word of his, ‘ *it is finished,*’ is worth a thousand worlds ! I believe my sins are forgiven, because Christ laid down his life for that purpose. Oh ! that mine eyes were a fountain of tears, that day and night I might weep tears of gratitude and joy, and admiration and astonishment, and hope and love, for all that he hath

done unto me, and all the favours wherewith he satisfieth my soul !" (Psalm ciii.)

"Christ is to the believer what the hinge is to the door; the *foundation* on which he *rests*, and the *principle* by which he *moves*. He depends upon him for *justification*, and acts by him to *sanctification*. The truly-awakened soul feels, and often very wofully, that he has not the power of thinking, saying, or doing one good thing, but what is brought into his soul, and maintained in it by the power and grace of the Holy Spirit. The Saviour, to express the entire dependence of his people on himself, declares that he is the vine, and that they are the branches, (John xv.) nor can they produce a bud, or blossom, or fruit, but *in* him and *by* him: having no stock of their own, they must come, moment by moment, to receive from him grace for grace. (John i. 16.) It is impossible to be a *living* branch, without producing fruits that bear a likeness to the nature of Christ—(alas! how faint the resemblance in any.) Turn to Gal. v. 22. Jesus spake as never man spake, when upon earth; and he teaches his people as no man can ever teach by his Spirit from heaven."*

* Serle.

in your eyes; you will hate those sins which murdered the Lord of life and glory, and you will often bend the knee, and oftener lift up your heart, during the day, in David's petition—"Search me, O Lord, and know my heart; try me, and know my thoughts; and see if there be *any* wicked way in me, and lead me in the way everlasting." (Psalm cxxxix. 23, 24.) For oh! remember, if you are not as desirous to be delivered from the pollution of sin, as you are from its punishment, repentance, or change of mind is *false*, and *faith* dead. (James ii. 17.) "True conversion is turning from *self* to *Christ*, and from *sin* to *holiness*. Walking in the fear of the Lord is ever an attendant of the comforts of the Holy Ghost. (Acts ix. 31.) God's covenant takes away the guilt of every sin, but not the remembrance of any. (Heb. viii. 12.) Sin and grace should never be out of thine eye. Though a tradesman has crossed his books, one may read every particular sum or debt that was formerly written; so "the Spirit of Grace" will often bring sin, though pardoned, to your remembrance—many that have been forgotten for years—that *you may read them*, and see how many there are, and see what great sums they

amount to, that the sight of your utter vileness and unworthiness may keep you humble—may empty you of all *self-dependence*, and cause you to lie lower at the FOOT OF THE CROSS, (and we cannot lie too low!) and enable you to comprehend, in some measure, the length and depth, the height and breadth of God's mercy in Christ Jesus. Yes; if you have had a *believing* look on him whom you have pierced, (Zech. xii. 10,) "the sin that's mixed with all we do," will be your greatest grief and burden; it will lead you continually to the "Fountain opened" to wash away its guilt, and to pray without ceasing, that the power and grace of the Holy Spirit may not suffer it to have dominion over you. (Zech. xiii. 1; Rom. vi. 14.) You will long to have the *tenderness* of conscience Joseph had, and on the least approach to temptation, to say with him, "How can I do this great wickedness, and sin against God?" (Gen. xxxix. 9.) A blind and helpless child can neither *see* nor *walk* alone—this is your state. Pray, "What I see not, that teach thou me:" "Lord, hold up my goings in thy paths, that my footsteps slip not." (Job; Psalm xvii. 5.) "If we wish to enjoy," as an eminent

author observes, "the uninterrupted rays of God's presence *within*, it requires that we be found in all the means of grace, and in the way of universal duty; and that we shun, as we would poison or the plague, whatever tends to cast a damp upon our intercourse with the Holy Ghost, to tarnish our graces, or darken our evidences. Were we to find, that even the *crossing of a straw* was conducive to bring a cloud upon our soul, and to obstruct our fellowship with God, it would be as much our duty to abstain from crossing that straw, as if 'thou shalt not cross a straw,' was one of the commandments."* Read the precious Word of God daily, with earnest, believing prayer; for unless the Holy Spirit accompanies the *outward* call of the Word with his *inward* teaching, *all is a lock without a key*, were we either to read the Bible, or hear sermons from one end of the year to another. And may the 'Spirit of grace' teach you how to turn the blessed promises into prayer, for what a *covenant* God promises to do for the sinner, is the best prayer a sinner can offer to God. "Every promise has the sign of the cross and the crown *engraven on it*. Christ paid down its price on the cross, and

* Toplady.

now, exalted to the throne of his glory, He is able to fulfil it to the uttermost." * (2 Cor. i. 20.)

My dear fellow-sinner, we leave this as our parting advice, that as prayer is the breath of the *new-born* soul, it is the golden key to unlock all the treasures of heaven; let it be your first thoughts in the morning, your last at night, and uppermost all the day! Beseech the blessed Spirit, who will teach you all things, (John xiv. 26,) to pour upon you the spirit of grace and of supplication, (Zech. xii. 10,)

" Who that knows the worth of prayer,
But wishes to be often there ?"

A throne of grace is the best place a sinner can be, ere he reach a throne of glory. Draw near to it, then, in the Lord Jesus's adorable name; without him God will give you nothing; but, through him, you will *freely* receive all things. (John xiv. 14; Rom. viii. 32.) You read how Joseph opened the storehouses of corn, to supply the famished Egyptians; (Gen. xli. 56;) they *felt* their need, and went to him. Go *you* to Jesus: he will not send you empty away;—his heart, full of compassion and pity for sinners, who despised the offers of his grace, "*wept* over Jerusalem!" Yes! that heart which

* Erskine's Sermon on the Mediatorial Glory of Christ.

was pierced with the soldier's spear, will rejoice over *you* to do you good. (Jer. xxxii. 41.) He is far more willing to give than we are to ask: He has all power in heaven and in earth, and will open the storehouses of his grace to supply all the wants of your needy soul. (Matt. xxviii. 18.) "Prayer is the *outlet* of all trouble, and the *inlet* of all comfort;" therefore make *every thing* a matter of prayer and thanksgiving,—your duties, comforts, trials, and temptations,—and you will experience the *apostle's* promised blessing. (See Phil. iv. 9, 7.) Well, then, might this song be sung in the land of Judah, and from the heart of every believer: "We have a strong city: salvation will God appoint for walls and bulwarks." (Isaiah xxvi. 1.) The gracious LORD, who sustained him *every moment* through life, (Isaiah xxvii. 3,) will sustain him every moment in death; will safely lead him through it, and happily land him in the "rest that remaineth for the people of God." (Heb. iv. 9.) "A rest from every thing but praise!"

This Tract may not impossibly fall into the hands of the *young*;—of one, it may be, in full possession of youth, and health, and strength; saying to themselves: "Soul, take thine ease: thou hast much goods laid up for thyself for

many years." (Luke xii. 19.) "But is there not an *appointed time* for man upon earth?" (Job vii. 1;) a time appointed for the young, as well as the aged? And you know not, but the warnings, and invitations, and encouragements addressed to them in the above pages, may be the *last* message addressed to you by the God of all grace. *This* is the day of salvation—we never read of *to-morrow* in the Bible. Seek and find, (for seeking, thou *shalt* find,) at the hands of our merciful and now satisfied God, pardon, holiness, and heaven !

ON THE
POWER AND GRACE
OF THE
HOLY SPIRIT.

“The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him ; neither can he know them, because they are spiritually discerned.”—1 Cor. ii. 14.

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7

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ON THE
POWER AND GRACE
OF THE
HOLY SPIRIT.

MY DEAR FELLOW-SINNER,

SUPPOSE that you heard from us, that the King of England had condescended to employ his time and thoughts to consider the best means to make you happy; that it was his intention to supply all your wants out of his royal treasures, and to provide for your comfort in every way; and had sent you a letter in his own hand-writing, to assure you that all this was true;—with what eagerness would you read it, and how delighted would you be to show it to every neighbour who came in! But all this would be less than “the small dust on the balance,” compared with

the wonders we are about to tell you : wonders that fill adoring angels with amazement and admiration ! For what is the blessed BIBLE, but a letter written by the King of kings, and full of thoughts of peace, and love, and mercy to poor, guilty, needy sinners, such as you and ourselves, and, as a pious cottager once observed to us, "less than worms, for a worm never offended him ?" There is not one of the Ten Commandments which we have not broken, either *outwardly*, by word or deed ; or *spiritually*, by the sins of the heart ; and do so, day by day ; and the Holy Spirit can make this as clear to our conscience, as the brightness of a sun-beam. The law of God is spiritual ; that is, it reacheth to the thoughts and intents of the heart ; it condemns a sinful thought as well as a sinful action. (Matt. v. 28.) "It reveals the wrath of God against all unrighteousness in thought, word, and deed." (Rom. i. 18.) Perhaps, till now, you seldom or never considered this. Observe, then, that the holy Word of God charges you with sin, and condemns you as a sinner. The Liturgy of the Church acknowledges the awful truth, when, after the recital of each commandment, we are taught to say, "*Lord, have mercy upon us.*" This very

language is a confession of our guilt; and when we add, "*Incline our hearts to keep this law,*" is it not a declaration both of our depravity and our utter helplessness? O had we treated an earthly benefactor as we have treated our gracious God every day, and every hour of the day, we should have been driven from their presence. What unspeakable mercy that we are still on praying ground—still out of hell, where—awful and tremendous thought!—the light of God's countenance never shines,—where all is "the blackness of darkness for ever!" (Jude i. 3.) "Who among us can dwell with the devouring fire? Who among us can dwell with everlasting burnings?" (Isa. xxxiii. 14.) Our lives have been as a book, thick and closely written with mercy, from the beginning to the end: we *wear* mercies; we *walk* on mercies; and we *breathe* mercies.* But we cannot find a more *humbling* comparison to describe our vileness and ingratitude, than what God himself compares us to; for he tells us, that the *dull* ox and the *stupid* ass have more knowledge and gratitude than his rebellious children, whom he has nourished, and brought up, and fed all their life long. (Isa. i. 2, 3; Gen. xlviii. 15.)

* Gurnall.

And how amazing is it to hear this assurance from him who has power to cast both soul and body into hell,—“God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” (John iii. 16.) It was well remarked by an aged Christian, now with God, that there was not such a *so* in the whole Bible. Who could believe it, if God did not speak it? May the new song be put into your mouth and ours to-day, sung by the multitude of the heavenly host, when they came down to earth to worship the *infant* Saviour, lying in the sacred stable in Bethlehem, “Glory be to God in the highest, and on earth peace: good will toward men.” (Luke ii. 14.) O may the Holy Spirit teach us to sing it, in notes sweet and loud;—that glorious song, which will be ever new throughout the endless ages of eternity! Yes, my dear fellow-sinner, our LORD and SAVIOUR JESUS CHRIST, the Lord of heaven and earth, not only quitted his throne of glory, but became a man like thyself—a Man of *sorrows*, “despised and rejected;” who, in his own created world, had not *where to lay his head*; and lastly, a man to bleed, and groan, and die, not for his friends, but for his enemies—wretched,

rebellious worms—that their sins might be washed away in His most precious blood—that, clothed in the robe of His spotless obedience, they might find acceptance with God—have a title to the unspeakable joys of heaven—a happiness greater than tongue can utter, or heart conceive: and, added to this, before taking them to dwell with him in glory, he gives them a *capacity* for his service on earth, by setting up his throne in their hearts, and delivers them from the love of sin and the power of Satan. (Rom. vi. 14.) Yes, he died for those who could never so much as have thanked him for dying, did he not add to that wonderful love the gift of his Spirit, to be our *helper* and *teacher*. The object in writing this little Tract, is to tell you a little about the power and grace of God the Holy Spirit, and what he graciously vouchsafes to do for poor, lost sinners, such as you and ourselves. Perhaps you cannot read the blessed Bible; but if you are in the habit of going to the house of God, you must have heard of this in the lessons for the day; and the Prayers of the Church give you much information on the subject; but it may be, that hitherto you have only been repeating the words with your lips, without thinking of

their meaning, and they may never yet have been the language of your heart. Till this very day, you may have lived ignorant of the danger your soul is in, if a stranger to the *influence* of the Spirit of God. Throughout the Scriptures, the sinner in this state is described in the condition of a dead body; it *sees* not, *hears* not, *heeds* not; and is without the power even to wish or to will for power. (Ephes. ii. 2.) Permit us, therefore, affectionately to entreat you, before we proceed, to pause a moment, and lift up your heart in this short prayer: "O Lord, open my blind eyes; take away the heart of stone, which makes me so careless and indifferent about the salvation of my soul." And O that this may be the beginning of days unto you! for, "only while we pray we live." *Blessed* be God, millions and millions, now before the throne of glory, found room in a Father's heart, in *his* love, and in *his* house; and there is enough and to spare for *you*, and for the whole perishing world, if they would only come; and know, for your comfort, that though the darkness of your mind, the unbelief and impenitence of your heart, may be as mountains, yet shall they flow down at the presence of God the Holy Spirit. (Isa. lxiv. 1.)

My dear fellow-sinner, "We have a message from God unto thee." "Except a man be born again, he cannot see the kingdom of God." (St. John iii. 3.) Now this blessed, mighty change, can only be effected by the grace of the Spirit, *omnipotent* and *free*, as the wind that bloweth where it listeth. It is *his* Almighty power alone which can change the current of your affections. This is his glorious work, "A *new heart* also will I give you, and a *new spirit* will I put within you." (Ezek. xxxvi. 26.) The heart, in Scripture, means the understanding, memory, will, and affections. The Holy Spirit *has the key of the heart*: as the understanding of the disciples was opened, that they might understand the Scriptures, (Luke xxiv. 45,) so can he open yours; and your memory, like the golden pot of manna, (Exod. xvi. 33,) can be *sanctified* and *strengthened* to hold heavenly things. He can change your will, as Matthew's was changed, when he arose from the *love* of sin and earthly things, and followed Jesus; and, with the blessed apostle Paul, so set *your affections* on Christ, that you will count all things but loss, "for the excellency of the knowledge of Christ Jesus our Lord." (Philip. iii. 8.)

"That He may own your worthless name before his Father's face,

And in the new Jerusalem appoint your soul a place."

Ask, and ye shall receive; seek, and ye shall find; for your Heavenly Father will give the Holy Spirit to them that ask him. (Luke xi. 13.)

Perhaps the language of your heart may be, "Surely this is too good news to be true; O that I could pray, but I *cannot*!" Fear not; be of good courage; "let not your heart be troubled:" every promise is a staff for a poor needy sinner to lean upon, and may this gracious promise be written on your heart, as with the pen of a diamond, *that the Holy Spirit will teach you how to pray!* (Rom. viii. 32.) Draw near to the throne of grace in Jesus's adorable name; without Him God will give you *nothing*, but with Him, God will *freely* give you *all things*. (Rom. viii. 32.) "I will throw myself at the feet of Jesus," exclaimed, again and again a saint (now bending before him with a crown of glory); "I will cast myself at the foot OF THE CROSS, and if I perish, I will perish there." She was told, "that if she perished *there*, she would be the first soul that ever perished clinging to the Cross, and that heaven and earth must sooner pass away than one sin-

gle word of God's promises to poor penitent sinners should fail."*

The promises are scattered like pearls through the blessed Bible, suited to all the wants of our needy souls. What a *covenant* God promises to do for the sinner, is the best prayer a sinner can offer to God: this tells us *what* to ask, and gives us words. Pray that *the spirit of grace and of supplication may be poured out upon you*: (Zech. xii.:) open your Bible, and spread "the exceeding great and precious promises" (2 Peter i. 4) before the throne of mercy, as the afflicted and pious king Hezekiah spread his letter, (Isa. xxxvii. 14,) and say, "Lord, do as thou hast said;" (2 Sam. vii. 23;) and a faithful God will do *for* you and *in* you, as he has written. Turn to the 16th chapter of John, and you will find the work of the Spirit placed before your eyes, in all its sweetness and fulness and glory. It is a promise more precious "than thousands of gold and silver," and may make the poor, needy, helpless sinner "sing for joy of heart," (Isa. lxv. 14,) that the Holy Spirit shall glorify Christ, by taking of the things which are his, and *shew* them unto us. He will guide you into *all* truth; he will *convince* of sin:—pray that you may *feel* your-

* Mary Whittaker.

self a sinner by *nature* and *practice*, and that you have been guilty of the greatest of all sins, that of not believing in the Son of God. The blood of Jesus is the blood of God, (Acts xx. 28,) and, therefore, "cleanseth from all sin." (1 John i. 7.) O cast your soul by faith, then, at the FOOT OF THE CROSS, and say, "Lord, do as thou hast said:" wash my sins away in thy precious blood; and ask the Holy Spirit to fill your soul with all joy and peace in believing that *your* countless sins made part of the mighty load "the LORD laid on Jesus," (Isa. v. 3, 6,) so that they will no more rise into condemnation against you. (Rom. viii. 1.) His *righteousness* is the righteousness of God, (Rom. iii. 23,) and therefore is sufficient to justify the most ungodly:—pray that *you* may be clothed in that spotless robe, in which you will enter the gates of everlasting glory, and stand accepted before the King of kings. (1 Pet. i. 11.) Whom God *justifies*, he also *sanctifies*. The Holy Spirit, by giving you the *new heart*, (Ezek. xxxvi. 26,) will cause you to *hate* and *forsake* those sins which murdered the Lord of life and glory: it will lead you often to bend the knee, and oftener to lift up your heart in David's petition, "Keep back thy servant from presumptuous sins; cleanse thou me from secret faults;" (Ps.

xix.) and that the precious promise, (Heb. viii. 10,) "I will put my laws into their mind, and write them in their heart," may be your blessed experience; that Jesus may reign alone, "the Lord of every motion there."

O when you think of these "unsearchable riches of the grace of Christ,"—pardon, holiness, and heaven offered to you, without money and without price,—does not "your heart burn within you?" (Luke xxiv.)—do you not long to feel as the Psalmist felt, "Whom have I in heaven but thee, and there is none upon earth I desire in comparison of thee?" (Ps. lxxiii.) Yes, if your ears have been unstopped to hear your *agonizing* Saviour's groans in Gethsemane, "O, my Father, if it be possible, let this cup pass from me; nevertheless, not *my* will, but *thine* be done:"—and to hear that doleful cry on Mount Calvary, "My God, my God, why hast thou forsaken me?" We say, if the Spirit applies this to your heart, and makes you *feel* that "it was for sins that *you* have done, he *bled* and *suffered* there," you will, as Joseph did, make haste and seek *where* to *weep*, and you will enter into your chamber and weep there. (Gen. xliii. 30.)

Be not cast down, though your prayers may not be immediately answered. "Tarry thou

the Lord's leisure; *delays* are not *denials*: they are designed to *strengthen* your faith, to deepen humiliation, to bring you to a more simple dependence on the grace of God, and to make the blessing sweeter when bestowed. Though your faith in Christ's *finished* salvation be only as "a grain of mustard-seed"—your hope in his promises, like "smoking flax," ready to expire—and your love to his blessed name and word and service cold and languid; go on to pray, and God will go on to bless. Take the prophet's servant for your example and encouragement: *go again seven times*; the little cloud that arose out of the sea, like a man's hand, gave the forerunner *sound* of abundance of rain. (1 Kings xviii. 42, 43.)

O watch and pray, to give evidence, day by day, and every hour of the day, that you have found an interest in the precious Saviour, or, in other words, that you are partaker of *pardon*ing mercy and *renew*ing grace, by striving "to adorn the doctrine of God your Saviour in all things." (Titus ii.) A *Christian* indeed will act consistently with his profession in all the relative and social duties of life: he will be found the *dutiful* child, an *affectionate* husband, a *tender* parent, a *kind* neighbour, and a *faithful* servant. (Ephes. vi. 1, 2; v. 25; vi. 4, 5,

6; Matt. vii. 12.) As a subject, quiet and peaceable; fearing God; he will "honour the king," and yield willing obedience to all in lawful authority under him, (1 Peter ii. 13—17,) and "meddling not with them that are given to change." (Prov. xxiv. 21.) Whatever his calling may be among various occupations too numerous to *particularise*; be it behind the counter, attendance in a workshop, a ploughman, a day-labourer, or by whatever *name*, he will strive to be the best in the parish, because the "servant of Christ" is commanded not to be slothful in business, but fervent in spirit, serving the Lord, (Rom. xii. 11,) "not with eye-service, as men-pleasers." (Eph. vi. 6.) His eye will be continually directed to please his heavenly Master, "who withdraweth not his eyes from him." (Job. xxxvi. 7.) He will feel as Hagar felt, "Thou, God, seest me." (Gen. xvi. 13.) He will see it as it were *engraven* on every object around him, and the delightful thought

"Within thy circling arms I stand,
On ev'ry side I feel thy hand;
Asleep, awake, at home, abroad,
I am surrounded still with God."

PSALM CXXXIX.

will prove a shield from sin, and "the joy and the rejoicing of his heart." (Jer. xv. 16.)

The apostle enjoins us to continue instant in prayer, (Rom. xii. 12,) as the only means to preserve the enjoyment of every privilege, to keep us faithful in duty, and to enable us to do *worldly* things with a *spiritual* mind. "*A Christian indeed*" will, therefore, earnestly pray that he may give his hands to the world, but his heart to God. When, through preserving mercy, he awakes in the morning, he will think of the *grace* another day will require—the *grace* its duties will require—the *grace* its trials will require—the *grace* its temptations will require; and he knows that there is *nothing* with which he may have any concern in the day, however harmless in itself, but will prove an occasion of sinning and falling, unless he is "kept by the almighty power of God." To the eye of a man who knows nothing about the matter, he may go through duty and trial and temptation *outwardly* as a Christian, but *spiritually*, he can do nothing without the *influence* of the Holy Spirit. (See Peter i. 5; John xv. 5; Ex. xxxiii.) He will, therefore, earnestly pray, that his presence may be with him all the day, to bring his *thoughts* and *words* and *actions* into conformity

to the *image* and *will* of his Lord and Saviour, “who has left us an example that we should follow his steps.” (1 Peter ii. 21.) His heart will long to learn of the “meek and lowly” Jesus in all things; and wherever the sacred print of his footsteps appears, there will he strive to plant His own. The question will often be asked during the day, if *thinking*, how the Saviour would have thought? when *speaking*, what He would have said? when *acting*, what He would have done? “A Christian indeed,” “whether he be sitting in the house or walking by the way,” or however his hands may be employed, will frequently be lifting up his heart for the supplies of grace his circumstances may require, in such short petitions—“O that my ways were directed to keep thy statutes: my soul cleaveth to the dust; quicken thou me, according to thy word.” “Hold thou me up, and I shall be safe.” (Psalm cxix.) “Lord, what wilt thou have me to do?” (Acts ix. 6.) “Teach me to cast *this* burden upon thee, for thou wilt sustain me.” (Psalm lv. 22.) “Lord, remember me, now that thou art in thy kingdom.” (Luke xxiii. 42.) “When my heart is overwhelmed within me, lead me to the Rock that is higher than I.” (Psalm lxi. 2.) “Though I walk in the midst of trouble, thou

wilt revive me." (Psalm cxxxviii. 7.) "As my days, so may my strength be." (Deut. xxxiv. 25.)

This habit of *secret* prayer — take the example of Hannah, (1 Samuel i. 13,) "She spake in her heart, her voice was not heard;" of Nehemiah, chap. ii. 4, "So I prayed to the God of heaven"—keeps the channel of communication open between heaven and the soul; sweetens all the toils, and lessens every burden of life, for, "in the multitude of our thoughts within us," the consolations and presence of the word and spirit of God, *cheer*, and *support*, and *refresh* the soul. (See Ps. xciv. 19.) And O, how delightful is it "when our soul is much discouraged because of the way," (Numb. xxi. 4,) it may be either from "fightings without or fears within," to hear a voice, sweeter than heavenly melody, saying, "Fear thou not, for I am with thee; be not dismayed, for I am thy God," (Isa. xli. 10 :) "I am leading thee forth by the *right* way to go to a city of habitation." (Psalm cvii. 7.) *All* things work together for your infinite and everlasting good, and for the glory of God's own great name. (Rom. viii. 28.)

"*A Christian indeed*" will reverence the Sabbath. The blessed day will be to him "the best of all the seven;" and knowing that the

Lord calls *all* the hours his own, he will watch and pray to honour him, by not doing his own ways, nor finding his own pleasure, nor speaking his own words, on that most holy day. (Isa. lviii. 14.) He will *reverence* the worship of Almighty God; it will rejoice his heart to go up to the house of the Lord, where “the King himself draws near to feast his saints” with his word and presence. He will *reverence* the precious book of God: he will read a portion of it daily, and will long to “esteem it more than his necessary food,” (Job xxiii. 12;) and “sweeter will the Bible be to his taste than honey from the honey-comb.” (Psalm cxix.) He will remember, both in hearing sermons, or in reading the Scriptures, that “except the *outward* call of the word is accompanied with the *inward* call of the spirit, it is a *lock without a key*; it profiteth nothing, though he may hear and read from one year’s end to another.” He will, therefore, engage in neither, without earnest supplication that the Holy Spirit may be the interpreter of his own word, and powerfully apply it to his conscience and heart; that it may prove a light to his feet, and a lamp to his paths, and bring forth fruit a hundred-fold, to the glory and praise of God’s most holy name. (John xiv. 26.)

The writer of this little Tract knows one, poor in this world's goods, but "rich indeed in faith," whose love for, and knowledge of her Bible are so great, that she seems almost to *think* in Scripture language. She never eats her breakfast, or dinner, or supper, without first reading a chapter. She cannot write; but, to supply this want, her constant practice, for many years, has been to *draw a chalk line* on the inner door of her humble cottage, after any day of particular *spiritual* enjoyment, or on receiving an unexpected *providential* mercy. She frequently looks over all these lines, to remind her of God's goodness; that she

"May praise Him for all that is past,
And trust Him for all that's to come."

"A Christian indeed" will not merely "pray without ceasing" (See 1 Thess. v. 17; 1 Timothy ii. 1) for himself, but he will pray much, that the Holy Spirit may pour out of his *enlightening*, and *sanctifying*, and *comforting* influences on all dear and near to him; on his minister, and the congregation committed to his care; on his king and country; on the whole church of Christ, wheresoever, or howsoever disposed of throughout all the earth; and on "a world lying in wickedness." Find-

ing the *throne of Grace* the best place where a sinner can be ere he reach a throne of glory, he will use his utmost endeavours to induce others to pray for themselves, to “search the Scriptures,” and to attend the public worship of God; and thus, in conduct and exertion, speaking to them, as Moses is said to have done of old, to Hobab the son of Raguel, “we are journeying unto the place of which the Lord said, I will give it you: come thou with us, and we will do thee good, for the Lord hath spoken good concerning Israel.” (Num. x. 29.)

“A Christian indeed,” while he is taking up every duty in point of *performance*, will lay them all down as a ground of *dependence* for acceptance with God. The words of the pious Bishop Beveridge will best express the feelings of his heart: I cannot pray but I sin; nay, I cannot hear a sermon but I sin; I cannot give an alms, or receive the sacrament, but I sin; nay, I cannot so much as confess my sins, but my very confessions are still aggravations of them: my repentance needs to be repented of; my tears want washing; and the very washing of my tears needs still to be washed over again with the blood of my Redeemer: I look upon *all my righteousness as filthy rags*, and it is in the robes only of the righteousness of the Son

of God, that I dare appear before the Majesty of heaven."

Unto God the Father, God the Son, and God the Holy Ghost, be ascribed everlasting praises. Amen, and amen !

" Come, gracious Spirit, heavenly dove,
With light and comfort from above ;
Be thou our guardian, thou our guide,
O'er ev'ry thought and step preside.

" Conduct us safe, conduct us far
From ev'ry sin and hurtful snare ;
Lead to thy Word, for that will give
Th' instructive lesson how to live.

" The light of truth to us display,
And make us know and choose thy way ;
Plant holy fear in every heart,
That we from God may ne'er depart.

" Lead us to holiness, the road
Which we must take to dwell with God ;
Lead us in Christ, the living way,
To realms of everlasting day."

THE END.

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